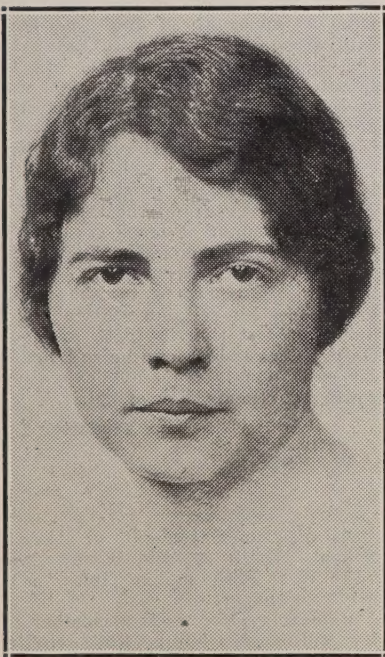


# REFORMED CHURCH MESSENGER

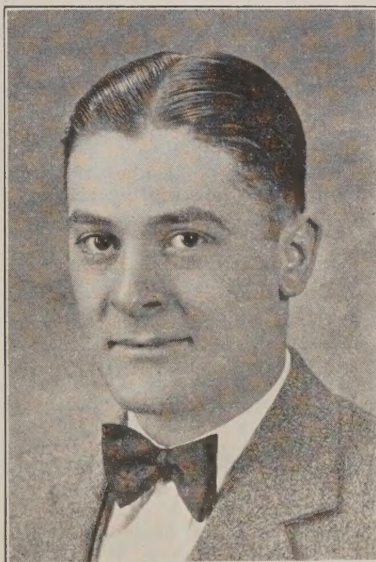
## REFORMED CHURCH YOUTH IN POSITIONS OF LEADERSHIP

Honored by all Denominations



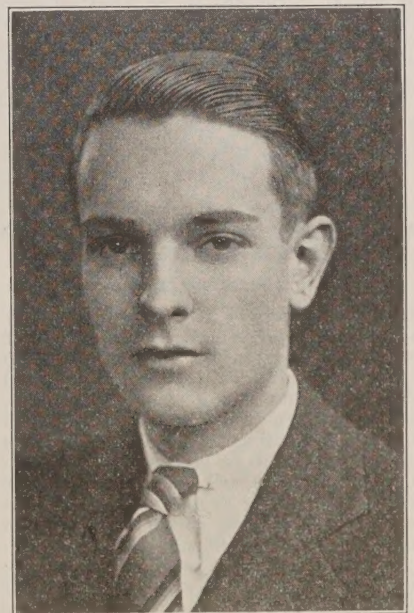
MISS PAULINE ALBERTSON

Young People's Division Secretary  
Maryland, Delaware Council of Religious Education, Member of St. Paul's Reformed Church, Ridgely, Maryland.



GENE STONE

President-elect of Christian Endeavor Union of Philadelphia. The largest Christian Endeavor Union in the world. Member of Palatinate Reformed Church, Philadelphia.



R. BARCLAY HOOVER

President-elect of Intermediate Christian Endeavor Union of Philadelphia. Member of Trinity Reformed Church, Philadelphia.

PHILADELPHIA, APRIL 16, 1931



# ONE BOOK A WEEK

## TAGORE ON RELIGION

Many American readers know Rabindranath Tagore as a poet and dramatist but few know him as a philosopher and theologian, but all his life he has been thinking deeply on the problems of religion and life. But the faculty of Mansfield College, Oxford believed that if they could persuade him to express his thoughts on religion they would get a unique and valuable utterance. They were justified in this belief, for when they invited him to give the Hibbert Lectures for 1930 the result was one of the most interesting and suggestive utterances that Oxford has heard in years. The fifteen lectures have just been published by the Macmillan Company under the title "The Religion of Man" and in it we have one of the most original contributions to religious thought of recent years. In it a great soul and a profound thinker speaks. Here we have not only a great poet and mystic but also a great scholar. For Tagore has deeply pondered the sacred writings of both the East and West and has eagerly explored science to see what light it has to throw on the problem of existence.

He begins far back and traces the evolutionary process through its various stages up to the appearance of man. With man comes soul, consciousness of being and the sense of the solidarity of humanity. It is these things that distinguish him from the animal world that went before him. The greatness of man appears according to his grasp of the unity of mankind. The animal is an individualist, man loses himself in the identification, through love, with his fellowmen. Another thing that separates him from the animal world is freedom against the established rule of nature. He refused to remain a four-footed creature subordinate to nature. He stands erect, on two feet, asserts his freedom and joins the creating world instead of the created. The animal is content to be what he is—man is always striving to be more than he is. This is his greatness. The animal accepts his environment—man changes his. The animal never asks what he is or why he is. He is not concerned with the meaning of existence, whereas man is constant-

ly exercising himself with this question and is still engaged in answering it. He is now beginning to realize that the truth of his personality has both its relationship and its perfection in an endless world of humanity. Finally comes our union with a Being whose activity is worldwide and who dwells in the heart of humanity.

Tagore was trained in the East and he naturally turns to the sacred book of his own land for illustration. One of the fascinations of this book is the revelation of what the best in these books has to say about man and his union with the infinite and his relation to his fellowmen. But Tagore is a mystic and he draws mostly upon the depths of his own being and his own religious experience for confirmation of the truth. The sixth chapter, "The Vision," is one of the most illuminating pieces of spiritual experiences I have read. It is autobiographical, as was Tolstoy's story in "My Confession." It is a story of illumination directly from on high. As with all mystics, ecstasy enters into it. He was caught up into the seventh heaven and has never lost his consciousness of God, love, joy and peace. But, again, this consciousness of union with God is at the same time a consciousness of union with man.

Other chapters deal with man as the music maker, the artist, man's real nature, as teacher, spiritual freedom and the four stages of life. Through all of these chapters there runs the same emphasis upon freedom, unity with the Infinite which implies unity with man, for it is in man that the infinite expresses Himself, and spiritual perfection. No recent book has quite so emphasized this unity which finds its expression in oneness with the society in which man finds himself. "It is a subtle medium of relationship between individuals, which is not for any utilitarian purpose but for its own ultimate truth, not a sum of arithmetic but a value of life. Somehow man has felt that this comprehensive spirit of unity has a divine character which would claim the sacrifice of all that is individual in him, that in it dwells his highest meaning transcending his limited self, representing his best freedom."

I imagine that some who will read this beautiful book—beautiful in language and in sympathy and in its emphasis of the truth of the spirit—will ask whether it does not lose that emphasis on individual fulfillment and perfection which Christianity stresses so highly and especially that accent on personality which is of the essence of the Christian faith. I raised that question myself. Yet it is good to know what a great soul—and Tagore is such a soul—who has passed through deep religious experiences and has been reared in the Eastern faiths, thinks of God, man and the ultimate meaning of existence. And before answering this question for one's self it is well to ponder Tagore's closing words which seem to make the end of religion the perfection of spirit.

"In the Sanskrit language the bird is described as 'twice-born'—once in its limited shell and then finally in the freedom of the unbounded sky. Those of our community who believe in the liberation of man's limited self in the freedom of the spirit retain the same epithet for themselves. In all departments of life man shows this dualism—his existence within the range of obvious facts and his transcendence of it in a realm of deeper meaning. Having this instinct inherent in his mind which ever suggests to him the crossing of the border, he has never accepted what is apparent as final and his incessant struggle has been to break through the shell of his limitations. In this attempt he often goes against the instincts of his vital nature, and even exults in his defiance of the extreme penal laws of the biological kingdom. The best wealth of his civilization has been achieved by his following the guidance of this instinct in his ceaseless adventure of the Endless Further. His achievement of truth goes far beyond his needs and the realization of his self strives across the frontier of its individual interest. This proves to him his infinity and makes his religion real to him by his own manifestation in truth and goodness. Only for man there can be religion because his evolution is from efficiency in nature toward the perfection of spirit."

Frederick Lynch.

## NOTEWORTHY ACHIEVEMENTS OF REFORMED CHURCH YOUTH

(See Cover)

It is interesting to know how frequently this comparatively small denomination of ours is called upon to supply leadership for interdenominational organizations and enterprises. Our young people, especially, seem to work in their local Churches with efficiency and enthusiasm which often leads them to leadership in larger fields of service. The "Messenger" this week presents three of our young people who have been chosen for positions of great Christian leadership responsibility. We are delighted to honor them and wish for them the utmost success in service as Christian leaders.

It is especially interesting to note that Pauline and Gene are both "heirs of the parsonage." Pauline Albertson is the daughter of Rev. and Mrs. John W. Albertson, of Curryville, Pa., and tells us modestly, "I feel as though everything that I did in the Churches of which Dad has been pastor, as well as all the community activities in which I have taken part, have prepared me for the big position I am attempting to fill now. As field representative for the Eastern Shore of Maryland and Delaware, as well as Young People's Superintendent for

the two States, I have a tremendous amount of ground to cover. The work is so challenging and so thoroughly vital to the life of each community that I am able to do much more than I could do in a work in which I did not so thoroughly believe. The people with whom I come in contact are the finest to be found anywhere." Pauline is a graduate of the International Older Girls' Camp.

Gene Stone is the son of the late Rev. John E. Stone and Mrs. Nellie C. Stone, 1247 N. 55th St. He has been elected president of the Philadelphia Senior Christian Endeavor Union, which is composed of nearly 10,000 young people from more than 225 societies. The installation will take place at the Baptist Temple in Philadelphia April 20. In 1929-30 Gene was president of the West Philadelphia Christian Endeavor Branch and during the past year was publicity chairman of the city union and assistant intermediate superintendent of the West Philadelphia group.

He graduated from Temple University in June, 1929, where he was president of his graduating class. In his sophomore year he was elected the most popular man in the university and was president of the amalgamated sophomore classes. At the Palatinate Reformed Church, 56th St. and Girard Ave., Gene is a deacon and the first

assistant superintendent of the Sunday School. He is 24, and is news editor of "The West Philadelphia Times," a community newspaper.

R. Barclay Hoover is a member of Trinity Reformed Church, Philadelphia, Rev. Purd E. Deitz, pastor. He has been elected president of Philadelphia County Intermediate Christian Endeavor Union of more than 100 intermediate societies. He will be installed at Trinity Church May 1, which happens to be his 18th birthday. Barclay has served as president of the local Christian Endeavor Society, secretary of the Delaware Branch of the Philadelphia County Christian Endeavor Union and now will be county president.

He is a senior in Northeast High School and a younger brother of F. Judson Hoover, one of the Reformed Church delegates to the International Youth Council at Toronto, 1930.

## BERGER MEMORIAL HOME FOR THE AGED

In the death of Miss Catherine Wagoner we have been called upon to mourn the loss of our fifth guest. Miss Wagoner was, during her entire life, a member of Christ Church, Philadelphia. In her early life

(Continued on page 20)



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# Reformed Church - Messenger -

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### ON TO PENTECOST

Fifty days after Easter comes Pentecost, the anniversary of the Christian Church. This year the day falls on Sunday, May 24. The period from the resurrection of Jesus to the outpouring of the Holy Spirit was one of momentous significance in the life of Christ and it can be made such for His Church. Easter makes a climax in the Church but Pentecost should be made a grand climax. It is suggested that our Church life and interest should be sustained for the fifty days after Easter. There are seven Sundays in this fifty-day period. What great opportunities these afford for the preacher in bringing a new spiritual life to his people! Three definite aims might be followed: (1) *Enrichment*. By daily devotions by the members of the Church. The Commission of Evangelism of the Federal Council suggests the reading of the Gospel of John and the Acts of the Apostles. In these two books there are 49 chapters, so that there is a chapter for every day of this period. (2) *Enlistment*. The securing of personal workers and the getting of unidentified members in other communities to affiliate with the Church where they reside. (3) *Enduement*. Power comes by prayer, by the Holy Spirit, by fellowship.

If these suggestions which the Commission on Evangelism of the Federal Council is glad to send will be followed, Pentecost will prove a great grand climax in the Church and congregations will receive the blessing in large measure.

—C. E. S.

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### THE PEOPLE AND THE POLITICIANS

Every study of the awful tragedy of the crucifixion of Jesus makes clearer the share of responsibility on "the public." We are accustomed to say that Jesus went to the cross because He had incurred the ill-will of the powerful few. But it was also true that "the many did not want to be bothered with Him." Dr. Coffin says truly: "Behind all earth's tragedies there is a public whose state of mind has much to do with the central event. Even under the least democratic government the authorities dare not go more than a certain distance without the popular will. The thousands of uncaring nobodies, to whom what was done with Jesus was a matter of indifference, gave scribes and

priests and governor their chance. These obscure folk felt themselves without responsibility. Possibly it was of them Jesus was thinking when He said: 'O Jerusalem, Jerusalem, that killeth the prophets!'"

History, with its destruction of Jerusalem, rendered its verdict upon these citizens. "They had to bear the doom with their as-yet-unborn children." Is there in all history a better example of the weakness and fickleness of the multitude than in the bloodthirsty cry, "Crucify Him," which came from the same people who had but a few days earlier swarmed around Jesus with alleluias, waving palm branches to honor and praise Him?

No, it must never be forgotten that the fate of Jesus was settled by a vote of the people—by a *popular referendum*. In the presence of the Son of God, they expressed their preference for a red-handed murderer, Barabbas.

But, also, let us remember that the guilty people who made so fatal a choice were not entirely to blame, because they were the tools and victims of their leaders. "Their minds had been thoroughly saturated by a broadside of vicious propaganda"—which was used at the most strategic time. How up-to-date is the method and the lesson of this event, as narrated by Dr. Bruner: "The high priests and scribes and elders of the people who stood by and saw Jesus released into the hands of the multitudes *were getting exactly what they wanted*. As politicians they said, 'The people have voted, and as the servants of the people there is nothing else for us to do.' Rather than take any responsibility of a decision upon themselves, they would leave it to a popular referendum of the people. This all sounds very plausible until you look behind the scenes. Then you discover that instead of sitting still and letting the people have their say, they had more to do with the results of the referendum than the people themselves. The men who had accused Jesus before His judges had also fixed the minds of the people to such an extent that they felt perfectly certain of the outcome. They were responsible for one of the lowest and meanest political tricks which has ever been played among men. On the face of it, the people in their rejection of Jesus before Pilate, were responsible for His death. But in reality, Jesus was sent to the Cross by a group of vicious and unscrupulous politicians who knew how to handle the people in their own interest. The



politician is democracy's most deadly enemy, and propaganda is his most powerful weapon. From the way in which the politicians in America are hiding behind the people in their attitude toward certain great national issues (such as international peace and Prohibition, for instance), it would seem that they have been taking lessons from the chief priests, scribes and elders of Jesus' day. 'Let us have a popular referendum,' they say, 'and see what the people actually want done. Then as servants of the people, we will abide by their decision.' This is the alibi of the modern politician. But while he is saying this in public, *behind the curtain he is doing all within his power to see to it that, when the popular referendum comes, the people will be fixed to demand of him the things which he wants to do and which will be for the best interests of himself and those whom he represents.* Whether we have made enough progress in the education of the masses of the people and in democratic government to foil the modern politicians, or whether they will have their own way as the politicians did in the case of Jesus, remains to be seen. But in any case, the same fundamental issues are involved, and the people must suffer the consequences of their choice."

It remains to be added that, if the professing friends of our Lord would read religious journals and attend the House of God instead of reading only wet and militaristic secular papers and consorting with worldlings, they would not be so likely to be led astray by the contemporary representatives of the same genus as those who led the people of Palestine to cry out upon themselves that dreadful sentence of doom: "*His blood be on us and our children!*"

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### READ THIS AND THINK

The beloved President of North Japan College, Dr. D. B. Schneder, is kind enough to send us the following paragraph from the minutes of the Executive Committee of the Japan National Council, at a meeting held in Tokyo, on March 12th, which it was voted should be called to the attention of the Federal Council of the Churches of Christ in America:

"The Committee on Social Welfare reported that it had visited the Central Police Headquarters and had been given the privilege of censoring some of the films, and they had an extended conference with the Chief Censor. He invited the members of the Committee to report at any time on any film that they thought should not be exhibited. He said, however, that their biggest problem was with the films that come from America, and expressed the hope that the Committee would be able to take steps to prevent the coming in of so many injurious films from this source."

During the last two weeks the MESSENGER has alluded editorially to the high-sounding claims of the dignitaries of our movie trust, in attempting an alibi for the serious charges lodged against them by no many leaders of public opinion. We feel sure that sensible people will place more credence in the judgment of the National Christian Council of Japan than in the propaganda of moving picture officials who have an axe to grind. Is it not about time that the Christians of America really busy themselves in this matter of removing such a national disgrace?

\* \* \*

### RELIGION AT OXFORD

No one can speak upon Religion at Oxford with more authority than the Vicar of St. Mary's, the Rev. F. R. Barry, who has won a remarkable influence in the University. He declares that the worst thing that has ever befallen Oxford is that it has become "copy" for the press. All kinds of false impressions are abroad. Slick generalizations are fatal; and the only thing which can be said to be certainly untrue is the judgment which seems to fascinate the elderly, that Oxford is without morals and without religion. This is certainly false. Mr. Barry believes that the great majority of undergraduates have "wider interests and better standards than Oxford has known for a good many years." "Those who say that the present generation has abandoned vital interest in religion know nothing about this generation." At the present time men will discuss religion for hours. "The whole orientation is changing."

And if it is true that the post-war generation is thinking out its problems afresh, and asking "how can we know what is meant by goodness?", it is entirely baseless to say that Oxford is "immoral." As a matter of fact Mr. Barry declares that "if the religious teachers know their business we may be in sight of a Christian renaissance."

—H. W. PEET.

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### CULTIVATING GOOD-WILL

In our "News of the Week" in this issue, reference is made to the noble benefaction of a Reading, Pa., philanthropist, Mr. Gustav Oberlaender, in establishing a million dollar Trust, designed to promote good will between the United States and Germany. By direction of the donor, this Trust is to be considered an integral part of the work of the Carl Schurz Foundation, which was organized last June "for the development of cultural relations between the United States and Germany." Mr. Oberlaender is one of the founders and directors of that Foundation, to which reference is also made in a very interesting article in this issue of the MESSENGER, dealing with Franklin and Marshall College and its selection as a special center for the promotion of these highly desirable cultural relations. We quite agree with President Butler of Columbia University that such gifts are likely to contribute greatly to the development of an international mind, which is "the world's one sure protection against wars." Some day the reduction of armaments and the removal of trade barriers will follow to bless mankind.

So many of the sons and daughters of the Reformed Church are the descendants of pioneers from the German Fatherland and are so closely related to what is finest in Germanic life and culture that we cannot but hail with joy the generosity and farsightedness of such splendid American citizens in making possible that mutual study and the cultivation of that enlarging sympathy between the leaders of thought in these two great nations which will undoubtedly mean much for the future advancement and the genuine peace of the world. Religiously and intellectually we have much in common today as in the past; but it is undeniable that contemporary Americans and Germans ought to know each other better and appreciate each other more adequately. We believe Mr. Oberlaender has done a truly inspired thing, therefore, the blessed consequences of which no man can today fully estimate. And we are glad to challenge those who are in a position to do so to make possible the largest development of this cultural activity in our college at Lancaster, as a significant element in this program of helpfulness.

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### A FEW PILLS FOR THE PESSIMIST

We have heard so much during the past few years about the Church going backward, attendance falling off, and general lack of interest, that a few facts on the subject may be of interest to our readers.

The U. S. Government in 1930, published its findings on the religious census of 1926. From the census and the studies of H. Paul Douglas and C. Luther Fry, we get the following:

In 1926 there were 44,338,000 members of Churches in this country over 13 years of age, or 55 per cent of the adult population. The total value of Church buildings was \$3,800,000,000. Include parsonages and hospitals and you have \$7,000,000,000, while \$850,000,000 is spent annually for current work.

The number of Churches is nine-tenths of the number of public schools. The Sunday School enrollment is five-sixths of the enrollment of the public schools. There are fewer Churches than in 1906, but the average size increased from 150 to 191 members in each congregation. In the same period the number of public schools decreased 25,000.

The total value of Church property is over three times what it was in 1906. Such investments have increased 50 per cent faster than the national income. Contributions for current expenses during 10 years previous to 1906 increased 148 per cent. The Catholic adult membership has increased 25 per cent in 20 years, while other Churches have increased



29 per cent. Catholics now number 30 per cent of all Church membership, but in 1906 they numbered 34 per cent.

Mr. Douglas says: "Organized religion is now growing more rapidly than our population. The Church is not only holding her own, but making very substantial gains."

Just now we are hearing of the remarkable attendance and great interest in our recent Lenten services. In some cities the moving pictures are running at a heavy loss and in a few places close during the time of Church services. Let our pessimists read this and take courage.

— J. W. MEMINGER.

\* \* \*

### MUST WORKMEN STARVE OR STEAL?

Quite a while ago the MESSENGER was moved to call it "a national disgrace" that in the richest country on earth there should be millions unemployed, and we ventured the warning that it would not be possible successfully to withstand the rising tide of Communism if our vaunted capitalistic system did not reveal brains and heart enough to bring about a more equitable situation. But whenever anyone calls the present condition intolerable, he courts the ridicule of a certain group and the hostility of others, who immediately taunt him with Bolshevistic proclivities. With a blind recklessness they prefer to "let things slide," counting fatuously on the hope that things will right themselves, just as they have done in previous crises in our national history. Anybody who questions the infallibility of our present system with its profit motive is regarded as dangerous by such champions of the status quo. It may be true that nobody knows exactly what is wrong; we understand that no less than 208 distinct causes for the present depression have been assigned by various students of the tangled problems involved. But what ought to be evident to all Christian people is that we have somehow failed to apply the teachings of Jesus to our social and industrial relationships.

It is a most hopeful sign when a great leader of business like Mr. Daniel Willard, President of the Baltimore and Ohio Railroad, speaks such a searching criticism of our time as he gave at the 50th anniversary of the founding of the Wharton School of Finance and Commerce of the University of Pennsylvania, and when editors of capitalistic journals refer to his remarks as "concentrated wisdom," "conservative criticism," and "the profoundest common sense." It was a plea that trained men, who will reject quack remedies and search out methods economically and morally sound, should apply themselves, before it is too late, to the task of putting our house in order, *so that hunger and starvation in the midst of plenty may be made impossible.*

Those inclined to be complacent because they still have jobs and their wives and children have enough to eat might read with profit the following paragraph from the *Baltimore Sun*, which is not the blah of a "Red" soap-box orator or even of a Socialist, but is a composite passage, one of its sentences being written by H. L. Mencken, certainly no admirer of Reds and Socialists, and the other by President Willard of the B. and O. Its origin, therefore, is "just about as conservative as well could be." It is as follows:

"A system—call it what you will—under which it is possible for five or six millions of willing and able-bodied men to be out of work and unable to secure work for months at a time cannot be said to be perfect, or even satisfactory. For it is an absurdity to call a country civilized in which a decent and industrious man, laboriously mastering a trade which is valuable and necessary to the common weal, has no assurance that it will sustain him while he stands ready to practice it, or keep him out of the poorhouse when illness or age makes him idle."

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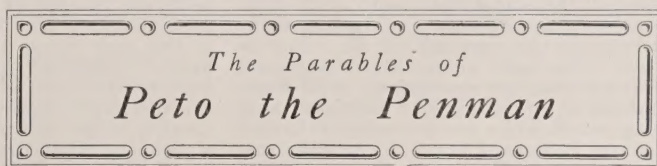
### OUR BEST HUMAN HOPE

Mr. Basil Mathews, eminent English author and religious leader, who is an acknowledged authority on current world movements, recently spoke to the MESSENGER's London correspondent of his plans in the teaching ministry he is about to undertake at Boston University and Newton

Theological Seminary. He said: "I shall handle my work on two lines, through dealing with the world situation and the movements of Bolshevism, Nationalism, the race problem and the industrial revolution, and by trying to show that there is a Christian solution to these problems and that it can only be found through *personality* and its development, as interpreted in the light of the Christian message. Then, too, there is the important aspect to be dealt with that the West must be ready to look to the East for help, and that it must be ready to realize that *its salvation may come from some St. Paul from Asia, or a Francis of Assisi from Africa.* Toyohiko Kagawa of Japan is an example of the sort of personality who must be looked for."

Is it possible that the Christians of the West remain so anaesthetized by a sense of their own superiority that they will refuse to admit such light from the East to illumine the darkness and disperse the selfishness and wickedness which are menacing all we hold dear! Certainly we must have faith to believe that God will raise up consecrated leaders in this time of need, and we should fervently pray for wisdom to recognize and accept such leaders, no matter from what continent they come.

\* \* \*



### THE PARABLE OF THE WEEPING JANITOR

It was a frigid morning, but the Church Radiators were all hissing and the pews promised to be comfortable by 10 o'clock, and what more could a Preacher ask of his Janitor? This Worthy Disciple of Vulcan was nowhere to be seen about the Plant. Finally, the search ended in the stoker's pit down underneath the ground. There in the dark, in front of the heater, sat the Janitor, his right hand cupping his eyes, and his enormous walrus mustache bristling in all directions. His eyes were red (from the heat?) and his voice was tearful—a true whine.

"What's the matter, friend? Why are you sitting down here in the dark?" "Preacher, I wish I had never taken this job. An old man can't please everybody. The women are passing their hands over the furniture for dust. An acid spinster found a cobweb and raised a fuss. The kids come a half hour before Sunday School and race around the building, playing hide-and-seek. If I ventilate, some one sneezes and coughs; if I don't, some fat person reaches for a fan. A hundred noses sniff for gas. If I run after the Bad Boys, I bump into a dignified elder. If I overlook the Kids' pranks, a Deacon wants to know what we pay the Janitor for. If I try to quiet the whispering ushers out in the vestibule, they get huffy and paste the back of the pews with gum (how I hate it!). My salary is two weeks overdue; there isn't a decent broom or mop in the place and the vacuum cleaner's worn out. Somebody robbed the poor box and somebody else said I did it. I thought this would be a fine job, working for Christians, but I've got as many bosses as you have members here. If I ring the bell on "Longines Time" somebody's sure to be late, and if I set my Ingersoll on "Bulova Time", there's a kick from another direction. I'm going to resign. I've not had a tip since Christmas and—" "Wait a moment," said the Penman. "Let's go upstairs and I will also write my resignation, for they don't seem to appreciate me any more than they do you. Come on! I'll write both resignations and we'll give them the surprise of their lives." "Yeah! Is that so? Say, wait. If you could stand it all these years and didn't resign, I don't think I have a case, for I've been here less than a year. From now on I'm going to play off that I don't hear well, and when some old grouch asks me a mean question I'll reply, 'What did you say?' But I'll walk away before he can shout it at me the second time. Come on, it's time to get ready for Sunday School. Well, well! So you get it too? What do these people expect for \$200 a year? I'm glad I'm not a preacher! Is that clock right?"



## Church Union

By A. E. TRUXAL, D.D.

The many divisions in the Protestant Church are very much regretted—at the present time they are regarded as an evil. They may not have been an evil in the beginning. They may indeed have served a good purpose. We learn by experimenting. The divisions may have brought new truth to light and taught us many lessons. It is possible that we know more about religion and the Gospel and Christianity than we would have known had the division not been. The evolution of history is by the zig-zag course.

The evils are now seen, and from all sides comes the call for Church Union. This is a healthy sign. I heartily join in the demand. Yet we may be under an illusion. We may be laboring under a self-deception. Are we really ready to accept all that is involved in the unification of Churches?

There is a kind of union which all Churches would be glad to favor. The priests and bishops of the Greek Catholic Church would readily agree to union, provided all the others would unite with them. So would the Romans and Episcopalians and Lutherans—and all others. Let us unite. You come to us. But that would not be union, but absorption. How many Protestants are willing to surrender anything worth while for the sake of Church Union? How many are ready to make sacrifices for it? Until we are prepared to forsake a lesser good for a greater good, our sentiment for Church Union is lacking a very essential element.

It is much easier to divide than to unite. When we go out we expect to gain. When we come in we are afraid of losing. If in uniting we could retain what we have and perhaps gain something additional we would be heartily in favor of the union. But the case requires that we subdue our selfishness, forget ourselves, and be controlled by our desire to further the cause of Christ and do our part in the salvation of the world. Can we do that?

The proposition before us is the union of three Presbyterian and two Reformed denominations. A committee representing these bodies has been considering and studying the subject and been working out a plan of union. If the published reports are correct it proposes that the five Churches unite in one body, that each Church come into the union with its own confession, that the United Church shall

accept them all, and formulate no basis of its own for the new body. If that is all, it would seem to me to be an exceedingly weak union. It would in reality be only a federation. The Boards representing the general work of the Church might be unified under it. There would be five doors of entrance to the United Church represented by the confessions of the several Churches. That plan, if it is the plan, calls to mind St. Peter's idea of compelling Gentiles to come into the Christian Church through the Jewish Church. First become Jews before you can become Christian; first become Presbyterians or Reformed before you can belong to the new body.

The members of these denominations regard each other and accept each other as Christians. If they didn't, it would be folly to talk of Church Union. What is it that constitutes a person a Christian? Faith in God the Father, in Jesus the Savior, in the Holy Spirit, the medium of communion and fellowship of the believer with the Divine; acceptance of the Gospel as embodying true religion and morality; a life and works in conformity to this faith. Could any of these denominations require more than this of the applicant for membership? And could not the United Church adopt something of this order as a bond of union and a foundation upon which to rest? The new congregations organized after the union would not be organized as Presbyterian or Reformed congregations but as congregations of the United Church; and it would be under obligation to furnish them with the fundamental faith. The confessions of the former Churches, except for legal and educational purposes, would gradually fall into desuetude.

What would become of Christian doctrines? They would remain in the minds and hearts of ministers, teachers and people. There would be liberty in views and tolerance of different opinions. Different doctrinal views even now obtain among the membership of almost every congregation. And a larger variety of differences exists in practically every denomination. But that need not disturb communion and fellowship in the faith. For example, some may hold that everything in the Bible ought to be interpreted literally. Let them do so. Others may hold a different view. Let them do so. Different doctrines on the

Lord's Supper have been taught. Let every minister and layman accept that one which best satisfies his mind and conscience. So in regard to all doctrines, let there be liberty and tolerance. All doctrines hold in the sphere of knowledge, and we are not saved by knowledge, but by grace through faith.

When these denominations have been united in one body, that body must have a name. That name would not be denominational, but of a general Christian nature and broad enough to allow other denominations to unite with it afterwards should they desire to do so.

Are the denominations involved in this movement prepared to form such a union as has been above indicated? In my opinion the vast majority of the ministers and people of the Reformed Church in the United States are ready to do so without any qualms of conscience. How about the Presbyterians? One of their representatives wrote lately: "The Presbyterian Church in the United States of America is definitely and wholeheartedly committed to the union of the Presbyterian and Reformed Churches." As an evidence of the union spirit in that Church he refers to the fact that it is the resultant of at least four reunions during the last one hundred and fifty years: Union of the Old Lights and the New Lights; Old School and the New School; with the Cumberland Presbyterians; with Calvinistic Welsh Church. But, let it not be forgotten that it always remained the Presbyterian Church. In this case, if it is to be a real union, each denomination would be taken up into a new ecclesiastical body with a new name. I do not know, but seriously suspect that (not counting any stubborn and factional element that may exist in that Church) a large number of its ministry and laity are not intellectually and spiritually prepared to make the sacrifices which the proposed union would require. I suspect that many favor the union with a subdued hope that somehow it would still be the Presbyterian Church. It will be a source of pleasure and joy to me to learn that my suspicions and fears are without any foundations.

For my part I favor the union with all the consequences that may follow. But it is important that all self-deception be guarded against and it is essential that all parties endeavor to understand what such a union necessarily involves.

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

Certain of our "stunt" newspapers have recently been trying to work up a sensation by giving prominence to the publication of an English version of a book by a Viennese scholar, which is alleged to revolutionize the popular conception of the personality and mission of Jesus. According to Dr. Robert Eisler's "The Messiah Jesus and John the Baptist" not only was His personal appearance repellant, but He was the unsuccessful leader of an insurgent nationalist movement, in which the two robbers who were crucified with Him took part. The basis for these astounding theories is a Slavonic text of Josephus which came to light about sixty years ago. The absence of the crucial passages from all the other manuscripts of Josephus is attributed to Christian censorship. Fortunately the ultimate decision as to the value of such "discoveries" rests not with the sensational press but with competent scholars, and, while recognizing Dr. Eisler's erudition and industry, they comment severely on his recklessness and lack of critical acumen as a historian. Dr. Min-

gana, of the John Rylands Library, pronounces the Josephus manuscript a forgery by some Slavonic writer after the Middle Ages. Another critic describes the result of Dr. Eisler's researches as a huge inverted pyramid, the apex of which rests on pure assumption, and says that his tendency throughout is to assume the trustworthiness of evidence that is anti-Christian and to dismiss Christian tradition as mere idealizing. Accordingly, there is nothing here that need shake the faith of any believer.

### The World's Best Seller

Most of our "best sellers" have only a transient popularity. Everybody talks about them today, but tomorrow they are not read or even remembered. There is one book, however, that maintains its circulation not only year after year but generation after generation and century after century. A striking testimony to its persistent appeal has just been supplied by a well-known Oxford street department store. Last November this firm produced what

was claimed to be the cheapest beautifully printed and bound Bible in the world. It offered this book at 3s. 6d. and issued an edition of 10,000 copies. Within six weeks every one of these copies had been disposed of. Further issues have still been selling steadily, and hundreds of letters have been received expressing the appreciation of the public. The store has now placed an order for 100,000 copies—the biggest order for Bibles that has ever been placed anywhere. "There is only one book in the world," it declares, "of which any business firm would dare to order 100,000 copies." At a time when there are so many laments over the decay of Bible reading, it is highly encouraging to get this evidence that the Book of books still maintains its pre-eminence, even according to the material test of sales returns.

### Notes and News

Dr. Percy Dearmer, the New Canon of Westminster, is not only a learned theologian but a social reformer, a novelist, a playwright, a linguist, and a leading au-



thority on hymnology and ecclesiastical art. . . . Maude Royden is to receive the honorary D.D. at Glasgow—the first woman to be awarded that distinction by a British university. . . . At the annual meeting of the British Medical Association in July there will be a joint session of doctors and clergy to discuss the need for education in matters of sex. . . . April 26 will be observed in many British Churches as "Industrial Sunday," with the object of promoting fraternal co-operation for the good of the whole commonwealth. . . . Preparations are under way for celebrating in 1933 the centenary of the Oxford Movement. . . . By the sale of five Caxtons the Dean and Chapter of York have obtained £20,000 toward urgent repairs of the Minster. . . . The Livingstone Memorial at Blantyre has already become one of the most frequented places of pilgrimage in Scotland. It was visited by 70,000 people during the last year. . . . Gipsy Smith reports that in his two recent London missions two-thirds of those present were young people between fifteen and thirty. . . . Hugh Redwood, whose "God in the Slums" has had such an immense circulation, has testified that it was through a sermon over the radio that he was awakened to the reality of spiritual things.

#### Obiter Dicta

Dr. W. R. Maltby admits that there is no coercive proof of the existence of God. We should thank God for this, he adds, for it leaves the door open for the right kind of proof. There is nothing coercive about anything we value; about a sense of beauty or color or music, for instance. . . . "We do not quickly enough make up our minds," says Ernest H. Jeffs, "that there are some things we can't have, some things we can't know, some troubles we have got to bear with a smile." . . . "Vicarious suffering," the Rev. Norman Goodall reminds us, "is not an invention of theologians. It is a discovery of love." . . . According to the "Inquirer," there is only one great heresy—the heresy of hopelessness. . . . Reporting on a large number of sermons he has heard over the radio, the Rev. W. Copeland Bowie says the most

disappointing were from certain popular preachers whom crowds flock to hear in Church or hall. A minister who in the pulpit attracts by his personal appearance, oratorical gifts and superabundant self-confidence may easily prove feeble and ineffective when heard through the microphone. . . . Dr. E. Griffith-Jones reminds

#### WHY I READ MY CHURCH PAPER

By Clark J. Cross

Lowman Memorial Methodist Episcopal Church, Topeka, Kansas

(Winner of \$50 Award, under Topic D—"Why I read my Church periodicals")

I read my Church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth while member of my Church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My Church paper, the text-book of my particular denomination, tells me how.

Church Business.

us that Christianity conquered the ancient world by outthinking as well as outliving the philosophers and leaders of the ethnic religions. We shall never, he adds, conquer the new world in any other way. . . . Archbishop Temple thinks it quite impos-

sible to estimate the amount of harm done by an habitual limitation of the use of the word "sin" to deliberate wrong-doing. Everything about us is sin if it is not what God wants it to be.

#### New Books in England

R. G. Burnett's "Christ Down East" (Jarrolds) is a graphic account of Methodist mission work in London slums. . . . J. W. Poynter's "Rome at Close Quarters" (Epworth Press) is an intimate study from personal experience. . . . A. F. Webling's "Something Beyond" (Cambridge Press) will be an honest record of a spiritual pilgrimage by a country parson who began life as a clerk in a London office. . . . Dent announces "The Reality of God, and Other Literary Remains," by Baron von Hugel. . . . "The Great Religious Orders" (Mathews), by Piers Compton, claims to be the first book to provide accounts of all the sixteen orders in a single volume. . . . In "Burns and Religion" (Heffer) A. Burns Jamieson shows where the poet's attitude has been misunderstood. . . . "A Little Road-Book for Mystics" (S. C. M.), by Aelfrida Tillyard, is an introduction to the meaning and practice of mysticism. . . . "The Record of the Loved Disciples" (Blackwell), by E. S. Hoernle, is a reconstruction of the sources of the Fourth Gospel. . . . The Rev. Andrew J. Campbell's "Two Centuries of the Church of Scotland, 1709-1929" (Gardner) is a scholarly and conscientious work. . . . Ernest Morris has produced the first book on "The History and Art of Change Ringing" (Chapman), of which there are no fewer than 40,000 practitioners in England. . . . The Student Christian Movement has issued a discussion of "Christian Marriage and Modern Practice," by A. G. Pite, formerly organizing secretary of the movement. . . . In "The Christian Socialist Movement in England" (S. P. C. K.) the Rev. Gilbert C. Binyon records the history of this movement from the time of Maurice and Kingsley. . . . The Epworth Press will issue in July an eight-volume collection of John Wesley's letters, edited by the Rev. John Telford.

## The Bridge Table vs. The Lord's Supper

By DR. LAWRENCE KEISTER

Our subject as here stated implies a contrast with points of difference and not a comparison with points of resemblance. We may say in general that the bridge table is of the earth earthy and that the Lord's Table is heavenly in design and influence. The one is a human invention, while the other is a divine institution.

The instruments of the one are the playing cards that come to us from the 15th century and that are used in many different countries in games of chance. The elements used at the Lord's Table are bread and wine appointed by our Lord when on earth and designed to perpetuate among Christians of all nations the remembrance of our Lord who by His suffering and death overcame the power of evil. The bread and the wine are consecrated by prayer, while the playing cards which are decorated by conventional designs are dedicated by centuries of use.

The folks who gather for bridge parties are often groups of women, but sometimes men are half the company. They become interested to the point of fascination and so are able to forget other things that are far more worthy of their devotion. The Lord's Table is for all Christians, men and women, and all meet on one common level when they thus confess their faith in Christ. Instead of forgetting, they remember; they remember Him Whom they accept as Savior and Lord.

The company that meets at the card table is composed of persons who are mutually agreeable and also equally well prepared to play the game. A certain selection takes place in order to secure these two conditions. Persons who come to the Lord's Table worthily are directed by the Holy Spirit, Who prepares them to come and Who enables them to discern the divine Presence. Under His superintendence the Lord's Supper becomes a means of grace, a time of spiritual reassurance, an occasion for the giving of thanks—and hence it is called the eucharist.

The bridge table attracts its devotees by the diversion it offers, the sociability, the prizes and also the opportunity to air their wits and their clothes. Some may excel in conversation, some in play, some in dress, some perhaps in the ability to listen. The Lord's Table affords an opportunity to obey a specific command of Christ and then to enjoy the spiritual blessing that always attends obedience. It fosters intimacy with Christ and fellowship with His people. It clears the spiritual atmosphere and extends the horizon enough to include the redeemed of every age from the advent of our Lord till His coming again. If one thing is needful as between these two, we can easily decide which one it is.

Bridge requires hours of time, half a day or half a night, but a single hour may

suffice for the proper observance of the Lord's Supper. At its best, bridge offers recreation and social enjoyment of its own kind; but on the other hand the Lord's Supper in its simplicity and sweet solemnity lifts the soul Godward, spiritualizes mind and heart, and affords a practical proof of the kinship of believers.

Is it too much to say that some professing Christians are more at home at the card table than at the Table of the Lord? If such Christians were to sight along the card table might they not be able to glimpse a gate that looks ominously unlike the gate of heaven? Of one thing we can rest assured, that Christians who commune with the Lord at His Table always know where they are and where they are going because they know Him who is ever the same, yesterday, today and forever.

The contrast we have drawn between these two tables reveals a radical difference which men and women who have eyes can see. They know how significant it is for thought and life. But some continue as they are, some remain in doubt. What they need is not argument but eyes, eyes to see, minds to consider and hearts with courage enough to rise above any social convention that interferes with their personal welfare.

Scottdale, Pa.



## New Honor for Franklin and Marshall

Several months ago a few friends offered to Franklin and Marshall College through the Carl Schurz Memorial Foundation the sum of \$75,000 towards the endowment of a Professorship of the German Language, Literature and Culture on the condition that the College raise an equal amount. At the same time it was suggested that the total sum of \$150,000 should provide an adequate salary for the professor, a fellowship for a properly qualified student, several scholarships for undergraduates, remunerations for special lectures and a fund for additional books. But the proposal does not bind Franklin and Marshall College to use the money as outlined, nor should it replace money that is already being used in the German department of the College at the present time.

The Board of Trustees of Franklin and Marshall College has accepted this generous gift on the conditions laid down by the donors, and has decided to call the new Professorship "The Benjamin Franklin Professorship of the German Language, Literature and Art" in honor of Benjamin Franklin who was the prime mover in establishing Franklin College for the higher education of the descendants of the German immigrants, and in commemoration of the 200th anniversary of Franklin's birth.

Moreover, since Franklin College was the first college founded in America for the distinct purpose of "offering the Germans in the New World an opportunity of advancing their educational institutions to the fortunate position of their brethren in Europe," the Board of Trustees of Franklin and Marshall College gratefully accepts this generous gift as a much desired incentive to renew and promote the cultural relations between Germany and America in the interest of international reconciliation.

Therefore, the new Professorship is to include the presentation and investigation of all the important sources and factors dealing with the educational, social, aesthetic and ethical endeavors of the German people. In order to obtain a thorough understanding of the rather complex racial character of the various ethnic elements of the German stock, the study of Folklore, including the Pennsylvania dialect, is to be given special attention, covering a wide range of interests, both by means of classroom work and by special lectures given either in English or German, and supplemented by exhibitions of adequate illustrations. The College will, therefore, be made one of the central archives, where important records and documents pertaining to German-American cultural relations are to be kept.

The History of the College elucidates the claims made in the acceptance of the gift. The Charter of Franklin College was granted by the legislature of Pennsylvania on the 10th of March, 1787, and was duly attested by Thomas Mifflin as Speaker of the House. The text of the Charter was printed in English and German. The latter reads as follows: "Freiheitsbrief der Deutschen Hohen Schule (College) in der Stadt Lancaster in dem Staate Pennsylvania: nebst einer Anrede an die Deutschen dieses Staates, von den Trustees der besagten Hohen Schule."

The project was supported with great zeal from the beginning, not only by the Germans but also by eminent citizens of the new Republic, who were of different nationalities. Hence, among the members of the Board of Trustees are mentioned four signers of the Declaration of Independence, at least five who had been officers in the war of the Revolution, three governors of Pennsylvania, two distinguished Jurists and two Senators of the United States. Benjamin Franklin himself, though over 80 years of age, was present at the dedication; his contribution of

\$1,000 towards the establishment of the College was the largest then made.

Moreover, from the beginning the Institution was a self-governing body, independent as far as its religious tenets were concerned, though the majority of the Board of Trustees consisted of ministers of the various German Churches, both Protestant and Catholic.

The first Faculty consisted of eminent scholars who had no superiors in the contemporary colleges of the land. Dr. Henry Muhlenberg, a son of the Patriarch of the Lutheran Church in America and an alumnus of the celebrated "Franckesche Stiftungen" as well as of the University of Halle, was the first President of the College and known as the leading Botanist of America. Dr. F. V. Melsheimer, also trained in a German University, was the foremost Entomologist of America whose collection of insects is today one of the priceless possessions of the Harvard Museum of Natural History. Dr. James R. Ross, a graduate of Princeton, was the author of widely used Latin and Greek grammars and other textbooks, and Professor B. J. Schipper published the first American English-German and German-English Dictionary.

The distinguishing feature of the College curriculum, however, was the emphasis laid upon the teaching of the German Language and Literature not found among the branches of study in any other American College. The schedule of studies and recitations and the methods of teaching were a combination of the educational programs of the cotemporary American college and the German Gymnasium, remaining such for more than a half a century.

In 1853 Franklin College was merged with Marshall College. The charter of Marshall College, located at Mercersburg, Pa., was granted by the legislature of Pennsylvania during its session of 1835-1836, receiving the signature of Governor Joseph Ritter on the 31st of March, 1836. The charter states that the College was named "in testimony of respect for the exalted character, great worth and high mental attainments of the late John Marshall, Chief Justice of the United States." It was established by the Synod of the German Reformed Church (now the Reformed Church in the United States), but the Board of Trustees included men who were not members of the Reformed Church, hence, the conditions did not contain any specific religious requirements. From that point of view Marshall College was as independent as Franklin College.

Dr. Frederick Augustus Rauch, a foreign German, became its first President. At the early age of 24 he had been called to a full Professorship in the department of Philosophy at the University of Heidelberg. Siding with the political student fraternities in their aspirations for a United Germany he incurred the wrath of a reactionary Government and had to flee at midnight across the borders to seek a new home in America.

Rauch was then 30 years of age. From the beginning his influence was felt in the educational circles of America. As a representative of the post-Kantian School of German Idealism, as exemplified by Fichte, Schelling and Hegel, he discarded the then prevailing Lockean system of education with its emphasis on reason and defined education as the training of will and heart, as the deepening and enlarging of certain ideas to such a degree that they would arouse wholesome sentiments and call forth pure and clean aspiration. "The fortune of our lives and of our government," he says in his inaugural address, "does not depend exclusively on useful knowledge but on our character as citizens, and to form this character by cultivating the whole man is the aim of education in the proper sense."

To this end he comprised under the term

instruction anything which would essentially complement experience and social intercourse. Every purposeful occupation which would enlarge the thought world of a young person and awaken and clarify his or her sympathy for religion, for art, for nature, and society — any occupation, whether in the class room, on the athletic field, in the laboratory, in the museum, the art gallery, the workshop, the factory, in field and forest, which strengthens and purifies the will, elevates the feelings and ripens character, belongs to the sphere of instruction.

But while the old Lockean system of pedagogy emphasized the development of specific gifts, the one-sided training for definite vocations in life, Rauch established his cultural and organic method by introducing an organic bond that should bring all the branches of instruction into sympathetic touch. This bond is his well wrought out system of Philosophy, his trilogy of Psychology, Ethics and Aesthetics. It was Rauch's purpose to introduce the study of German thought to the attention of American thinkers, and to this end he worked with all his might.

In 1840 he published his "Psychology—a View of the Human Soul," the first of a series treating of the same general subject, the first attempt to unite German and American mental philosophy. As such it was enthusiastically received by the most competent critics, being recognized as a work of genius and introduced as a textbook in most colleges. The first edition was exhausted within six weeks after its publication, and was followed by four new editions, the last one published in 1852. "Had he lived a few years longer," says Dr. John W. Nevin, his successor in the Presidency of the College, "he would have lifted even the village of Mercersburg into the view of the whole land." But unceasing labor had overtaken the author's frail constitution; he died on the 2nd of March, 1841, not quite 35 years old.

But the "Mercersburg Philosophy," by which name Rauch's system of Philosophy became known, continued to dominate the thinking and teaching of the professors and alumni of old Mercersburg College and at a time of rampant sentimentalism and sensationalism its representatives were hailed as the staying power in the midst of the chaos of utterances that proceeded from Pulpit, Platform and Press.

This brief sketch clearly proves that Marshall College fostered the same cultural relations between Germany and America as Franklin College. The establishment of the Goethean Literary Society, the oldest of its kind in the country, and the Schiller Verein, where only German was spoken, further supplemented this educational policy, reaching its climax, when in April, 1844, Dr. Philip Schaff, a young Privatdozent of the University of Berlin, was elected Professor of German in the College. He became a voluminous writer on historical, philosophical and educational topics and was finally proclaimed on both sides of the Atlantic as the intellectual and spiritual bridge builder between Europe and America.

No wonder that finally, when both Franklin and Marshall College were greatly hampered by the lack of funds, since there were no wealthy philanthropists among the German-Americans, these two institutions should merge. The new charter of the consolidated institutions was granted on the 19th of April, 1850, but Marshall College was not removed to Lancaster until the spring of 1853.

In the words of Dr. Schaff, addressed to the publishers of Germany in a circular, earnestly soliciting the contributions of new and valuable books: "The prevailing character of Franklin and Marshall College is Anglo-Germanic, that is, it seeks to



bring about an organic union of the best elements of English and German culture. Most of its professors are familiar with both languages; why should it not grow into an institution with four faculties after the German type, such as does not now exist in America?"

Franklin and Marshall College has indeed grown enormously since those early days of want and poverty. Through the generosity of the President and members

of the Board of Trustees its equipment for all kinds of educational and especially scientific work is fully equal to that of the best colleges of America, and under the liberal guidance of the present administration the number of students has risen from 250 to over 750, the faculty has increased from a baker's dozen to over forty and the facilities for excellent academic work have correspondingly improved, as evidenced by the many eminent positions of trust

to which the graduates of the College have been called.

Franklin and Marshall College, therefore, highly appreciates the honor of being made the recipient of the rich gift to be used as an endowment for an important Professorship of international significance, and, therefore, feels justified in appealing to her friends and patrons for liberal contributions to meet the requirements of this most generous offer.

## NEWS IN BRIEF

### THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1931

**Subject**—"The Attitude of the Home Toward the Eighteenth Amendment."  
**Length**—Not over 3,000 words.

**Time**—All essays must be received by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, by Children's Day, June 14, 1931.

**Two Classes of Contestants**—It has been decided this year to offer two sets of prizes to two classes of contestants. Competition in Class 1 is to be limited to the laity and in Class 2 to the ministry.

**Prizes**—The following prizes are offered in each class:

First prize—\$50  
Second prize—\$25

**Instructions**—1. Sign essay with an assumed name, giving correct name and address on a separate sheet.  
2. Use one side of the paper only.  
3. Manuscripts, as far as possible, should be typewritten.

### 1931 SYNODICAL MEETINGS

**Eastern Synod**—May 11, 1931, Harrisburg, Pa. (Salem).

**Pittsburgh Synod**—May 18, 1931, Jeanette, Pa. (Grace).

### CLASSES MEETINGS IN APRIL, 1931

**April 29, 1931**—South Dakota, Merion, S. D. (Salem).

**April 30, 1931**—Milwaukee, Madison, Wis. (Memorial).

**April 30, 1931**—Nebraska, Norfolk, Neb. (Immanuel's).

### THE 185TH ANNUAL MEETING OF THE EASTERN SYNOD

The Eastern Synod of the Reformed Church in the United States will meet in 185th Annual Sessions on **Monday, May 11, 1931**, at 7.45 P. M., in the Salem Reformed Church, Harrisburg, Pa., the Rev. John N. LeVan, D.D., pastor.

The Synod will meet in General Convention. The attention of Charges and Consistories is called to the Constitutional provision requiring them to care for the necessary expenses of the pastor and delegate elder. The official delegates are:

1. Every minister enrolled in any of the 13 Classes of the Synod, and
2. The elder primarius or his secundus who represented the charge at the Annual Meeting of the Classis.

The Constitution of the Reformed Church requires that **DELEGATES BE PUNCTUAL IN ATTENDING THE SESSIONS** of the Judicatories to which they have been elected and that they **REMAIN UNTIL THE CLOSE OF THE SESSIONS**.

Announcement concerning hotel accom-

modations, entertainment and meals will be made by the pastor-loci, in a special communication sent to all pastors and elders primarii.

The enrollment clerk, the Rev. Homer Skyles May, will be in the vestibule of the Church 20 minutes before the opening of Synod and each session thereafter. The enrollment blanks for each delegate will be sent out in advance by mail. The annual Blue Book will be mailed, under special cover, on May 1. Representatives of Boards and Institutions will be heard in connection with the presentation of the reports of the several Standing Committees dealing with their specific work.

By order of the Eastern Synod:

Lee M. Erdman, President,

J. Rauch Stein, Stated Clerk.

Phila., Pa., Apr. 10, 1931.

### CHANGE OF ADDRESS

Rev. George A. Creitz from Pottstown, Pa., to 29 N. 3rd St., Easton, Pa.

Rev. William H. Shults from Tampa, Fla., to 1502 E. 4th St., Dayton, Ohio.

On April 17 the Executive Committee of the General Synod meets in the Schaff Building.

The Board of Christian Education held its annual meeting in the Schaff Building April 14-15.

Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor. 27 confirmed, 11 by certificate; total, 38. 602 communion. Offering on Easter, \$1,625.

Fort Loudon Charge, Rev. E. H. Laubach, pastor. St. Peter's congregation. Confirmed 2. Baptized one infant. Richmond congregation. Received by reprofession 1. Baptized 7 infants.

Shiloh Charge, Danville, Pa., Rev. Clark W. Heller, pastor. Received during Easter by confirmation 23; letter 6; reprofession 8, total 37.

Trinity Church, Gettysburg, Pa., Rev. Howard S. Fox, pastor. Additions were: by confirmation 20; by letter 17; by reprofession 13, total 50. The total offering amounted to \$374.

Hon. Wm. H. Keller, Lancaster, Justice of the Superior Court, was the speaker at the Laymen's Dinner of the Reformed Churches of the Pittsburgh district, held at McCann's, East Liberty, April 15.

In Trinity Church, Freemansburg, Pa., Rev. S. L. Messinger, pastor, 4 members received by confirmation on Palm Sunday. Easter Communion well attended. Offerings for Apportionment approximated \$80, and for current expenses \$55.

Schaefferstown, Pa., Rev. A. J. Bachman, pastor. The number of persons confirmed on Easter were 16; received by letter 3; total 19. Current expenses amounted to \$60, and for Apportionment \$40, totaling \$100.

Bausman Memorial Church, Wyomissing, Pa., Rev. D. B. Clark, pastor. Received by confirmation, 18; letter 4; reprofession 7, total 29. Large audiences attended all the services during the Easter season and more communion than ever before.

St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor. Received by confirmation 4; letter 3; reprofession 3, making a total of 10. Contributions: Apportionment \$138.05; congregational purposes \$171.58, making a total of \$309.63.

Over 550 communion at the Easter services in Trinity Church, Wilkensburg, Pa., Rev. E. Roy Corman, pastor. There were 21 accessions, mostly adults. Catechumens will be received later. The pastor spoke at the Union Holy Week service in Rowland Theatre.

At the Reformed Ministers' Conference in the Assembly Hall of the Schaff Building, Dr. C. A. Hauser spoke on April 13, on "Synodical Realignments." On April 20, Rev. E. O. Butkowsky will speak on the "City Priest" and on April 27, Rev. Edwin N. Faye will give an illustrated address on "Touring Europe."

First Church, Los Angeles, Cal., Rev. Edward F. Evemeyer, pastor. Baptisms, Reception of Members, and the Holy Communion were all observed on Easter Sunday morning. In the evening, a pageant of the Resurrection, "The Dawning," was given under the auspices of the Young People's Fellowship Club, directed by Mrs. Edward F. Evemeyer.

In First Church, Lexington, N. C., Rev. Dr. J. C. Leonard, pastor, pre-Easter services were conducted by the pastor assisted by Rev. Alfred Leland Stanford, D.D., of Statesville. Easter Sunday was a very rainy day and yet several hundred attended the Holy Communion. 46 new members were received into the Church—40 by confirmation and 6 by letter.

Our good friend Jeremiah Miller, of Altoona, Pa., who expects to spend the summer in Martinsburg, Pa., asked for his "Messenger" to be sent after him because he does not want to be without it, and he adds this gracious word: "We have been having the 'Messenger' in our family since it was printed in Chambersburg." That is a fine record.

The officers of the Central Hungarian Classis for 1931-32 are: President, Rev. Barnabas Dienes, Homestead, Pa.; stated clerk, Rev. Charles Krivulka, Johnstown; recording secretary, Rev. Stephen Borsos, Morgantown, W. Va.; treasurer, Paul Teglassy, 200 Johnson Ave., Pittsburgh, Pa.; members of the Executive Committee, Alexander Cover, Johnstown, Pa. The fall meeting will be held in Homestead, Pa.

The annual meeting of the Men's Social Union of the Reformed Church of Philadelphia and Vicinity will be held at Christ Church, Green St. near 16th, on Tuesday, April 21, at 6.30 P. M. A fine program has been arranged. The speaker will be Rev. Charles F. Freeman, of Doylestown.



Prof. P. S. Strauss will render vocal selections, and Messrs. Lee and Stang, entertainers, will take part. A large attendance is hoped for.

One of the "Messenger's" old friends, Mr. Charles E. Wetzel, Bellefonte, Pa., writes us the sort of letter that any editorial office would be thankful to receive. Enclosing his check for the renewal of his subscription, he says: "The 'Messenger' is the first paper that I can recall coming to our home. I am now past 65 and have been reading it since I was a little fellow. Certainly I would not like to be without it. May the Master richly bless all those who have a part in making it what it is!"

St. Paul's Church, Juniata, Pa., Rev. V. D. Grubb, pastor, enjoyed the largest Communion during the Easter season since the present pastorate began. 25 members were added to the Church and despite the dreadful industrial depression a fine offering was made to the Lord. St. Paul's congregation has enjoyed a prosperous year and large congregations attend both the morning and evening services. The S. S. under the leadership of Mr. N. L. Korn has also shown a marked increase in interest as well as in membership.

The annual meeting of the Editorial Council of the Religious Press will be held in Washington, D. C., on Apr. 28-29. The president of the Council, Dr. Leinbach, of the "Messenger," will preside, and the program includes discussions by a number of the leading figures in Protestant journalism in America, as well as by Dr. J. C. Carlile, the eminent editor of the "Baptist Times" of London, England. On Tuesday noon the Conference will be entertained at the Cosmos Club by Dr. John von Schaick, Jr., of the "Christian Leader."

First Church, Irwin, Pa., Rev. E. M. Dietrich, pastor. Easter accessions, 22; confirmed, 19; reprofession, 2; letter, 1. The offering amounted to \$340; Current Expenses were \$176 and Apportionment \$164. The Apportionment is paid up to date. The attendance at the Easter services was larger than for a number of years. The S. S., A. G. Carlson, supt., has been growing in numbers with an average attendance of 72%. The Men's Bible Class, L. K. Wigle, teacher, has grown from 10 to 47 in 3 months. 100 is the goal and it will be reached probably.

About 20 Protestant congregations of Warren, O., together with some co-operating organizations, combined in union noon-day Holy Week services in the spacious Central Christian Church of that enterprising city. The speaker of the week was Dr. Paul S. Leinbach, of Philadelphia, and the attendance was not only gratifying but surpassed all expectations. In spite of a rainy Good Friday, many were compelled to stand throughout the service. Rev. Joseph Pierce Alden, of the Reformed Church, took an active part in promoting the success of these services.

Christ Church, Annville, Pa., will install a new three-manual pipe organ, including the chimes and harp, in the early summer. There will also be a complete renovation of the Church interior, including a new carpet and lighting system. Just 6 years ago this congregation enlarged the S. S. plant at a cost of \$15,000. The average Sunday per capita offering of the School is about 10c. All the services during Lent and Easter were well attended and there were 19 accessions so far this year. Easter Day Communion was the largest during the pastorate of Dr. K. O. Spessard.

At Marion, Pa., Rev. J. C. Sanders, pastor, 363 members and friends communed, 157 at Marion and 206 at Grindstone Hill, the latter being the largest Communion of the present pastorate. There were 14 additions, 13 by confirmation and one by renewal. The pastor was assisted recently by Revs. G. E. Plott, R. S. Vandever and E. H. Laubach. The Marion congregation lost by death on Mar. 17, one of its most faithful and consecrated members in the person of Mrs. F. W. Miller, aged 78.

Her passing leaves but one surviving charter member of this Church organized more than a half century ago. A class of 19 representing 4 denominations completed a course in Teacher Training under the leadership of the pastor, in March.

There was a total of 66 accessions to Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, during the Easter season; 48 were confirmed, 10 by certificate and 8 by renewal. A total of 70 new members have been received since the first of the year. The total number communing on Good Friday evening and Easter morning was 625. Easter offerings were \$595.97. 665 were present in S. S. on Easter morning and 184 men were present in the Clever Bible Class. The pastor baptized 15 children in a baptismal service Easter afternoon. A musical program was rendered on Easter Sunday night by the choir under the direction of Prof. Chas. M. Cassel.

In St. John's, Bedford, Pa., Dr. J. Albert Eyler, pastor, the Lenten season was observed with appropriate services and the subjects considered during Holy Week made vivid the sufferings of our Lord. On Good Friday, from 2.15 until 3 o'clock, many of our members assembled in their place of worship in order that they might in spirit watch by the cross of Him Who loves them. Inevitable Easter was a day of great gladness. The Resurrection spirit was manifest everywhere—in many beautiful flowers, in numerous worshippers, in beautiful gifts. Twenty-two new members were received—12 by confirmation, 4 by letter and 6 by reprofession. The offering, special and duplex envelopes, was over \$500.

Rev. Stephen Borsos, traveling missionary of our Church, preached Mar. 15 in Johnstown, Pa., and secured 25 subscribers for the "Lapja" and 3 for the "Messenger." Brother Borsos writes: "I left Johnstown Mar. 16, and went to Chicago in answer to the call of Rev. Eugene Boros, president of the Magyar Zion Classis, who was bereaved by the death of his beloved wife. Twelve Hungarian ministers were present, together with Right Rev. Charles E. Schaeffer. The Johnstown Hungarian Church looks very well, and on July 1 goes to self-support. We now have 3 self-supporting Churches: Pittsburgh, Homestead, and McKeesport."

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, Communion was celebrated Easter Sunday at 8 A. M. and 10.30. Both services were well attended and a large percentage of the membership communed. 10 were received by confirmation at the Palm Sunday service and 7 were added by letter; total 17. The offering at these 2 services was \$265. Duplex envelopes used. Easter evening the Young People's Society rendered an Easter program in the S. S. room with 116 present, the largest attendance at the Y. P. Society during the year. A reception to the new members was tendered Monday evening. The address was given by Mr. Donald S. Klopp, a member of the congregation and a student at State College.

In Canton, Ohio, Trinity Church, Dr. H. Nevin Kerst, pastor, the pre-Easter and Easter season was outstanding in Trinity Church. Special Sunday morning and evening and mid-week Lenten series of services were preached. The mid-week series on "Stewardship" was presented by 6 nearby pastors. On Easter 3 Communion services were held, 8 and 10.30 A. M., and 7.30 P. M. These 3 services brought out a larger number of communicants than any previous Easter. Over 1,400 communed. 84 new members were received into the Church. 16 babies, 15 young people, and 4 adults were baptized. The offering for the day was nearly \$1,500. The chorus choir, assisted by a string quartet, rendered the cantata, "The New Life," by Rogers.

In Grace Church, Lancaster, O., Rev. C. G. Beaver, pastor, Easter Sunday was a great day. The people filled the Church to its capacity at both services. 206 com-

muned in the morning. 11 members were received, all adults. 10 boys and girls will be confirmed at Pentecost. It is said to be the largest Communion service held in this Church in many years. The Ladies' Aid furnished the lilies and many colored tulips, which very gracefully decorated the Church. In the evening the Lancaster Order of Knights Templar attended the service in a body, dressed in their full regalia. The pastor preached a short sermon on the great question, "If a Man Die, Shall He Live Again?" The choir sang a cantata entitled "The Risen King," by Schaeffer. Offerings of the day, \$214.53.

Jefferson, Md., Charge, Rev. Atwill Conner, D.D., pastor. Jefferson congregation observed Easter day with special features in the S. S. service. 160 were in attendance. The Holy Communion was observed at the Church hour. The Church was filled with an attentive audience. More of the members have communed than in former years. The offerings were \$155, principally for benevolence. Two were confirmed and two received by certificate from the Lutheran Church. The Feagville congregation rendered in a very creditable manner on Easter Sunday evening the service, "Easter-tide," by F. B. Holton. The Church was well filled with persons desirous of commemorating the resurrection of the Christ. Holy Communion on Apr. 12.

Bethany, Cuyahoga Falls, Ohio, J. Theodore Bucher, minister. During Lent, the families of Bethany Church read each day the "Fellowship of Prayer." This booklet is sent each year into the homes of Bethany with the minister's compliments. Each Thursday afternoon, Children's Lenten services were conducted in the Church auditorium. The minister was assisted by Mrs. Bucher at the organ and Mrs. George C. Fretz among the children in the audience. Palm Sunday a class of 4 Catechumens was confirmed. Good Friday the minister preached 3 times. He preached on "The First Word" during the Union Three Hour service held by the Churches of the Falls in St. John's Protestant Episcopal Church. He preached on "The Sixth Word" in the Union Three Hour service held by the Reformed Churches of the Akron Region in First Church, Akron. His third sermon was Good Friday night in the Bethany Church. Easter Sunday was the crowning day. 6 adults were received and 7 children were baptized. Bethany's members are always asked to bring flowers for Palm and Easter Sunday. The chancel and altar on both of these festive Sundays were beautifully decorated with palms, ferns, cut and potted flowers, and Easter lilies.

Dr. Adolf Keller, of Geneva, Switzerland, secretary of the European Central Office for Inter-Church Aid, writes concerning the very critical situation of the Hungarian Reformed Church in Rumania. On account of the reduction of the State subsidies by 30%, this Church, numbering 750,000 souls, is "menaced in its very existence." It has to care for the former Hungarian Churches in the old kingdom which task already meant a very heavy burden to the 3,500,000 of the Reformed people of the old Reformed Church of Hungary, and is now left to the 500,000 Reformed of the Transylvanian District. The struggle for life in that country is extremely hard. The rural population is trying to find work in the cities; country parishes are disorganized and over-crowding creates new problems for the Church. There is a great need of itinerant pastors, and the pastors in the city should be aided. In Bucharest there are only 2 pastors for 30,000 Reformed people. They are naturally unable to reach the newcomers and to organize the new parishes. The retired pastors and pastors' widows and orphans are in great need. The Central Bureau has had to care for all students studying abroad. Dr. Keller would be very grateful for any interest and substantial help given by the members of the Reformed Church in the United States.



A Chapter of the Reformed Churchmen's League has been organized in Salem Church, Rohrerstown, Pa. The following officers were elected: President, A. W. Moyer; vice-president, Amos Kraybill; secretary, Harry F. Landis; treasurer, R. K. Adair. This is the fifth Chapter organized in Lancaster Classis, and the Classis is consequently entitled to form a Classical League.

Dr. A. R. Bartholomew tells this story. A little boy was to be rewarded by a kind friend for having performed a service. This friend said: "Here, I will give you a penny for Sunday School." The little lad turned and said: "If it is for Sunday School I want a nickel." Which of these two valued the Kingdom most? Possibly the little lad has shown us the way to aid our denominational work more successfully by measuring our gifts according to the needs.

Rev. G. P. Fisher, Warren, O., supplied the Reformed Church at Transfer, Pa., on Palm Sunday and held the Holy Communion services on Easter. Both services were well attended and a large percent of the membership were guests at the Lord's Table. The choir rendered two special Easter anthems. Rev. Mr. Fisher has been supplying this congregation every two weeks since Feb. 15. This charge is vacant and should have a regular pastor as soon as possible.

Many young people have done creditable work in the Stewardship Essay Contest. In Philadelphia Classis there are 38 congregations and requests for Contest packets were received from 17 Churches. How varied and widespread the interest of these contestants may be seen in the result of the Contest as recorded by the Classical Missionary and Stewardship Committee. Ten different winners (first prize \$5, and second prize \$3) were rewarded by the Classis, two in each age group. These ten winners belonged to nine different congregations, so that over half of the Churches competing produced prize winners.

In the recent devotional booklet issued by the Vir Publishing Company, of Philadelphia, bearing the title of "God's Messages" the following pastors of the Reformed Church have contributed a message for the day: Dr. A. R. Bartholomew, Dr. A. V. Casselman, Rev. Urban C. E. Gutelius, Dr. J. Rauch Stein. "God's Messages" is the growth of an inspiration that found its origin in the wonderful service that "God's Minister" has been accomplishing. We are glad to see pastors of our Church co-operating with ministers of other Churches in producing devotional material for our people.

Dr. Henry C. Nott, of Milwaukee, is to be congratulated upon the high quality of Stewardship developed in his young people. At least one of the winners of the Essay contest is Stewardship minded through and through. Not only did this little lad show enough interest and intellect to write a good essay, but what he did with the prize money is even more beautifully significant. This is the letter he wrote to his pastor: "Here is the gold piece I won for my essay and mother is going to give me \$2.50 more to make \$5 for our Easter offering, with which we expect to help pay the missionaries' salaries. Mother told me that the money was but a small part compared to the knowledge I gained therefrom."

Easter enthusiasm in Trinity Church, Tamaqua, Pa., Rev. A. C. Thompson, D.D., pastor, manifested itself in largest attendance at the special devotional and Communion services the congregation has known. Communicants numbered 25% increase above any other Easter. Additions were: Confirmation 40, of whom 12 were adults; Letter and Reproofession, 19; total, 59. Offerings were \$716, of which \$416 was for Apportionment. On April 2, Mr. Chester L. Brachman, a second-year student at Lancaster Seminary, delivered an illustrated lecture on "The Oberammergau Passion Play," in a very masterly way, to

a congregation that filled the Church. All were deeply impressed.

The Easter season at Grace Church, Easton, Pa., the Rev. L. V. Hetrick, minister, was a most blessed one for pastor and people. On Palm Sunday a class of 7 young people was confirmed. At 4 P. M. Maunders' cantata, "Olivet to Calvary," was rendered by an augmented chorus under the direction of Mr. Byron W. Sechrist in the presence of a large congregation. During Holy Week 3 special services were held and 2 celebrations of the Holy Communion were held on Easter Day with record attendance. Ten new members were received on Easter Day. The annual con-

#### CHILD HEALTH DAY BY THE PRESIDENT OF THE UNITED STATES OF AMERICA. A PROCLAMATION

WHEREAS the Congress by joint resolution has authorized and requested the President of the United States of America to proclaim annually that May Day is Child Health Day; and,

WHEREAS the responsibility for the well-being of children is a community responsibility as well as an individual duty; now

THEREFORE, I, HERBERT HOOVER, President of the United States of America, do call upon all Governors of the States of the Union, and all Governors of territories and possessions of the United States to declare to their people that May Day should be used wherever possible as Child Health Day, for the consideration of all public and private measures by which the health of our children may be conserved and advanced. I especially commend for consideration on that day "The Children's Charter" as set forth by the White House Conference on Child Health and Protection.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

DONE, at the City of Washington this seventh day of April, in the year of our Lord nineteen hundred and thirty-one and of the independence of the United States of America the one hundred and fifty-fifth.

HERBERT HOOVER.

By the President:

HENRY L. STIMSON,  
Secretary of State.

gregational meeting was held on Easter Monday, when reports from all the departments of the congregational life were made and indicated that the last year was a most successful one from every standpoint. The budget of \$9,000 was fully raised and a balance was reported in the treasury.

A very challenging statement is made in the bulletin of Philadelphia Classis. It refers to idlers in the Church and reads: "The handicaps of the Boards of the Church, Home and Foreign Missions, Ministerial Relief and Christian Education are brought about by the idlers in the Church." Our Lord referred to such in the parable and He placed no premium on them or their inactivity, rather did He command them to get to work lest they should forfeit the reward. Every member of the Christian Church, who is unwilling to contribute toward the missionary and benevolent work of the denomination, must be listed as mute and can count for nothing in this particular sphere. His idleness not only keeps something out of the work and the Church, but is a hindrance to others. Either we are "on the way or in the way." There is no unemployment for the followers

of Jesus in the Kingdom of God. There is a place, a task, a duty, a blessing for each and every member of the Church and fold lower of Jesus.

Of course, we all rejoice to see the fashion display around Easter. We like to see our young folks "dolled up," and rightly. Why should they not come out in all refreshing glory and be given a chance at the joy of newness. What enhances the beauty native to our young people, is, however, not limited to externalities. Their main beauty is not form and fashion but their supreme beauty is their noble spirit, their loving disposition, and the devotion of their heart. How beautiful to see the 10,000 or more young people confirmed in our Church during these past weeks step out into fellowship with proven and tried Christians and then prove their beautiful spirit of loyalty by demanding to have a share in Kingdom work. The freshness and buoyancy of their spirit, the enthusiasm of their heart, the loveliness of their contributions are a proof of their loyalty to Christ, and their growing love to their spiritual mother, the Reformed Church.

Grace Church, Sioux City, Iowa, Rev. L. Harrison Ludwig, minister, on Mar. 29 had Dr. John C. Horning as guest. On the same Sunday the Every Member Canvass was begun. Dr. Horning preached in the morning and at the Vesper service at 5 P. M. In the evening the minister and his wife entertained Dr. and Mrs. M. E. Graber, Dr. Horning and the members of the Consistory and their wives to a buffet supper. After the supper the evening was spent in talking over the program for the Church. The Every Member Canvass has proven to be the best thus far in the history of the Church. The Consistory has not yet made the final report on the canvass because it had to be conducted right at the Easter season, when we were placing emphasis upon the Easter offering. However, present reports show that this year a larger number have made pledges to the support of the Church than ever before. The amount pledged—while not entirely sufficient for the needs of the Church—is larger than it has ever been. Easter was a good day in Grace Church. The presentation of the pageant, "From Darkness to Dawn," was very much appreciated by a good crowd. After the presentation at 8 o'clock, the M. W. K. C. served a breakfast at the Church. There were 185 at the Sunday School program and 118 at the Church service; 96 participated in the Holy Communion; the Special Easter Offering was \$203.36—besides the regular offering for the day. Two members of the Church are serving the two major committees of the local Y. M. C. A. Henry Ring is a member of the Physical Committee of the "Y" and the minister is a member of the Boys' Work Committee. The congregation is looking forward to the visit of Dr. R. C. Zartman. He will be in the Church for a series of Evangelistic services Apr. 12-17. In preparation for his coming the congregation held prayer meetings and also engaged in a personal visitation campaign. The annual congregational meeting of the Church was held Apr. 10. The recent edition of the "Live Wire" carried a special article by Dr. Horning entitled: "The Greatest Thing." No new members were received on Easter Sunday, as the matter of receiving new members

## CHURCH FURNISHINGS

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was deferred until the Sunday after the visit of Dr. Zartman.

At a special meeting of the Board of Managers of Bethany Orphans' Home, Womelsdorf, Pa., on Feb. 19, Mr. Ira S. Reed, of Sellersville, Pa., presented plans for a Baby Cottage to accommodate 20 children under the age of 3 years, which he offered to erect and equip as a gift from him to the Home. The Board unanimously voted to accept this offer and to name the new building the "Reed Cottage." Dr. C. E. Creitz, president of the Board, writes, "The need of such a cottage has been felt for a long time and we feel sure that the Father of the fatherless must have put into the heart of Mr. Reed the noble purpose to make this gift. It will be a perpetual memorial, not only to the generosity and Christian spirit of this lover of little children, but also to that Christlike spirit which will not die out of the life of the Church—and people of God so long as men love Christ and the purpose for which He came into the world."

An unusually effective Easter season was experienced in Wilson Avenue Church, Columbus, O., Rev. E. Bruce Jacobs, pastor. Special services were held Wed. and Thurs. of Holy Week, Revs. E. E. Young and H. F. Weckmueller bringing strong messages. Ten Churches of East Columbus joined in a union Good Friday service in the Reformed Church, commemorating the last hours on the cross. At a preparatory service on Good Friday evening, 11 persons united with the Church by letter. Easter Sunday morning saw the largest audience ever assembled in the Church with a large proportion of the membership communing. The treasurer's receipts for current expenses also established a record. At 4 P. M. the choir, under the leadership of Prof. F. W. Mayer of Capital University, gave an Easter cantata with great success. Efforts are being made to continue the Easter spirit, the pastor preaching on the Sunday following on "Perpetuating Easter."

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, the Easter accessions were 21 by confirmation, and 3 by letter. Six infants were baptized, and 550 members partook of the Holy Communion. The financial receipts were \$228 for current expenses, \$124 for the Apportionment, and \$149 as a special offering. The Lenten and Passion week services were well attended. On several Sunday evenings during Lent, when the services were evangelistic in character, the S. S. orchestra assisted the choir in rendering special music. One evening a brass quintet from the Soldiers Orphans Industrial School of Scotland furnished several selections. On Tuesday evening of Passion Week, the pastor showed slides of the 1930 Passion Play at Oberammergau. Within the last 6 months a Stewardship Study Class was conducted in the congregation, and a service was held to enroll members in the Fellowship of Stewardship, the 2 things required by the General Synod to entitle a congregation to be called a "Stewardship Church."

Delaware, O., Rev. Ervin E. Young, pastor. During the Lenten season pre-Easter services were held each Wednesday evening together with Thursday and Friday evenings of Holy Week. The attendance at these services was very good and much was done to deepen the interest for the Eastertide. On Good Friday this Church joined with the other Churches in a 3-hour service, taking part in the pulpit meditations. Easter dawned in all her glory. Sunrise services were held and 27 young people went to the homes of the shut-ins to sing the Easter melodies. An Easter breakfast in the social rooms of the Church preceded the S. S. that was unusually well attended. The regular service consisted of special anthems by the choir, sermon by the pastor on "The Place Where They Laid Him." There were 6 infant baptisms, 2 adult baptisms, 2 renewals, and 15 boys

and girls, members of the pastor's Catechetical Class, were confirmed. The largest congregation for years and the largest number communing in the history of the congregation. There are a number of good prospects for additional members to be added to the good net gain in the membership for the present year.

Our Church was given much publicity in the "Literary Digest" of March 28. Two references were made to the Reformed Church. The one to an article printed in the "Reformed Church Messenger" on the matter of Union of Churches. Almost a whole column was quoted. This article was written by Dr. George S. Ricker and has been favorably commented upon by the Churches of the nation. The second reference in this issue was to the protest made by Rev. Elmer G. Homrighausen, of Indianapolis, against the high-brows or intelligentsia discarding the standardized values of education and calling for an out-and-out faith in God, to which reason and intellect must be subservient. This article had originally been published in the "Christian Century." More than a column was devoted to this subject, which has called out a nation-wide discussion. Thus the men of the Reformed Church are becoming prominent in circles outside of our own denomination.

The Lenten and Easter season in Trinity Church, Gettysburg, Pa., Rev. Howard S. Fox, pastor, were high days for the congregation. A midweek service was held each Wednesday evening with sermons by the minister. On Palm Sunday 10 new gifts were presented to the Church by members, including altar vases, cross, desk, hymn books, Christian and American flags, and pedestals. The confirmation service was held and a class of 11 confirmed. A service was held each evening during Holy Week with 3 on Good Friday. 39 members were received at the evening service, making a total of 50 additions. Easter brought large numbers to the Communion Table. 9 children were baptized. A record breaking attendance at the Church School hour. The Senior and Junior choirs which were recently vested stood faithfully by and provided splendid music for all the special services including an Easter pageant. In recognition of his work, the Consistory granted the minister Sunday, April 12, as a vacation. Trinity Church is looking forward to extended improvements in the near future.

Karmel Church, West Philadelphia, Rev. Wm. G. Weiss, pastor, reports with great pleasure large attendances at both the German and English services during the Lenten season. The public examination of the 23 Catechumens took place on Mar. 22, and was listened to with great interest by the large congregation. Confirmation took place on Palm Sunday morning. The pastor gave the Palm Sunday message in both languages and also gave a special address to the Catechumens. At the Reunion service in the evening the pastor read the names of all confirmed in Karmel Church, and 85% answered to their names. Messages were also received from absentees, and a message was read from Philip Weiss, who is a student at the Mission House. Rev. Dr. Conrad A. Hauser was the guest speaker. Special services were held during the entire Holy Week. Good Friday morning and evening Communion services were held at which 295 communed. Easter Sunday the Catechumens together with 9 others were received into the membership of the Church, 9 children received the sacrament of Baptism, and 121 communed, making a total of 416. The Church was tastefully decorated with Easter lilies and potted plants, and was filled to the doors on both Palm and Easter Sunday, so that many were forced to stand. Easter Sunday night the combined Sunday Schools had their Easter festival and a very interesting program was rendered by scholars and teachers. At this service the congregation bade farewell to the Church organ which

has served so faithfully for over 20 years, and they are now looking forward to the dedication of a new \$6,000 organ in May. The Ladies' Aid Society, with a membership of over 100, will celebrate their 25th anniversary on Apr. 21. Great preparations are being made for the 26th anniversary of the Church on May 17, also the 24th anniversary of the present pastor.

### IN THIS CRISIS

It is always somewhat dangerous and disastrous to use the word crisis. It has been over popularized in meaningless ways, and oft-times generates a panicky spirit for which there is no justification.

However, no one fully acquainted with the situation in our Church can fail to see that we are facing a grave situation which calls for thorough-heartsearching and radical action.

We are now referring to the financial condition of our Boards, not to the work projected, which perhaps has never been more satisfactory and successful. However, the work has reached a critical condition due to the fact that it lacks the financial support of the Church.

During the past three months our Boards have received only enough to meet the demand of one month's expenditures. Now unless we have some single months in which our income is sufficient to supply the needs of three months, we will be facing disaster.

Every Church feels the strain of these days. In every Church there are good people who simply cannot give very much. Their heart is bleeding since they have little or nothing, and even God Almighty asks nothing of those who have nothing; but in every Church there are people better situated who can come forward and contribute an additional amount to tide the work over.

In the local Churches this is being freely done. There is a development of individualism by accepting responsibility for a part of the Church's work.

In this crisis of our Boards the same thing should happen in the denominational work. Many people in our Churches cannot give more than they are giving toward the Apportionment, but we should have some individuals in the congregation who have a strong sense of co-operative responsibility and can come forward and obligate themselves to larger support.

Some individuals should take on the support of a mission or missionary and thus relieve the Board of Foreign Missions of that expense. What a thrill and a joy to link one's life up with a missionary in Japan, China or Iraq.

What a fine expression of religious loyalty and American citizenship, if individuals in our Churches would assume the responsibility of caring for one of our missions or a missionary in the Home mission field. For the Board of Home Missions will be glad to supply a list of mission Churches and the amount paid to each mission. We believe that some individuals in the Church would accept the responsibility for caring for a certain missionary or mission congregation, whichever appeals most, in this time of CRISIS. They might be willing to put the missionary on their pay roll and through the Board forward his salary every month as a legitimate charge against their own account. The amount would vary from \$500 to \$1,500 annually, or \$40-\$120 monthly, for a period of months. Are there not some individuals in our Reformed Church, who, in this time of CRISIS, could pay that amount with less pain than those people feel who are not able to contribute anything?

Many of our Churches would be closed if some individuals were not doing more than their share in the local Church, and we greatly fear that our missionary program will have to be cut if the same does not happen in denominational work. My brothers and sisters, I plead with you, if



God has blessed you, come to the help of the Boards and bless the work in this crisis by accepting greater responsibilities. In later life you will be glad for having been one of those who rendered specific help in a time of crisis and having kept the hearts of our fine missionaries and workers aflame and full of high courage.

John M. G. Darms.

### DR. ZARTMAN IN THE WEST

Rev. Dr. R. C. Zartman, Superintendent of Evangelism, spent Palm Sunday at Ramah, New Mexico, on the big sheep ranch of his nephew, Evon Zartman Vogt. The only Church in Ramah and in all that territory is Mormon. The bishop invited Dr. Zartman to preach at the Sunday night service; he thanked him and accepted the invitation, and preached on "Three Triumphal Entries": 1. That of our Saviour into the Holy City. 2. That of General Allenby and his army in December, 1917, into Jerusalem. 3. That of the Christian at his death into Jerusalem the Golden. The bishop said he enjoyed the sermon very much. A lady auditor said, "That is the kind of preaching we need here."

While on his visit Dr. Zartman baptized and confirmed the children of his nephew as follows: Evon Zartman, Jr., 12; Barbara, 10; Joan, 8; and Patricia, 6. When the service was over Evon, Jr., asked: "To what Church do I now belong?" His uncle replied: "To the Reformed Church—the Church of your father, of your grandfather, of your great grandfather, of your great great grandfather, and of your great great great grandfather." It seems like a real family Church.

Dr. Zartman has just visited and preached in all of our Reformed Churches on the Pacific Coast, and is now conducting evangelistic services in our Churches in Nebraska and Iowa. He will not return to the East until late in May.

Charles Zartman Nichols, son of Charles Stuart Nichols and Josephine Zartman Nichols, was born in Springfield, Mass., on Saturday, April 4, 1931. This is the only grandson of Dr. R. C. Zartman.

### SERVICE ACTIVITIES OF REFORMED CHURCH STUDENTS

To discover the natural service interests and abilities of our new students, and then help them find suitable service opportunities, is one of the most important yet difficult of our tasks. Some students can make their own contacts and many of them do so, but many others become cynical if no proper outlet for their service passion is provided—and have you ever seen a productive cynic?

When we learn that a student has outstanding musical abilities, the job is half done, for there are choir, orchestras, and accompanying tasks to be done. Similarly trained leadership, whether gotten by teaching in a Church School, or leading a club, or scout troop, gives us ample chances to make service contacts.

Students without previous service experience need personal conferences, literature, visits to centres of activities, and contacts with workers, and close following up when they make their first attempts, or they become discouraged.

As a result of such oversight more than a dozen of our students are now leading clubs and scout troops, helping in musical organizations, and teaching music, cooking and handiwork.

The advantages, both to those whom they serve and to themselves are obvious, but few of those doing the work are aware of the permanent transformations in both character and life attitudes which they are undergoing because of this work in their undergraduate days. This is another reason why we believe so strongly in student work, and ask our friends to co-operate in its support.

Clayton H. Ranck.

Philadelphia.



Mrs. Edwin W. Lentz, Editor  
311 Market St., Bangor, Pa.

### An Appreciation

Friends of Miss Florence E. Quinlan will be surprised to learn of her resignation as Executive Secretary of the Council of Women for Home Missions—the resignation having gone into effect March 31. For 12 years, everyone associated with the Council of Women depended upon the safe judgment of the Executive Secretary. At this time we do not realize the continuous progress which marked the last decade. Only by going back to the records, when the work of the Council was done through volunteer service, and comparing these elementary beginnings with the far-reaching and intricate network of committees, conferences and relationships, are we able to measure the progress under Miss Quinlan's leadership. Her friendly attitude, under all circumstances, won the confidence of Board representatives and officers. Her courteous interest invited confidences and many were the requests for advice. We know of no woman with so wide a circle of friends and associates. No one in sorrow was ever overlooked . . . her letters of sympathy have endeared her to many friends. . . . As responsive to humor as to pathos, she was a fine companion for every mood.

Her associates had planned a Farewell luncheon and all arrangements had been made for the 30th. On the advice of Miss Quinlan's physician, who thought it unwise to put her to the emotional strain, the event was cancelled. It was, however, not ill health, but the need for respite from high-pressure work as of the last years, which brought about the resignation. Miss Quinlan steps into the ranks of volunteer workers and hopes in that capacity to serve the Council of Women and other organizations.

**The Legend of "April Fool."** A merry "April-first" party was enjoyed by the W. M. S., the G. M. G. and the Mission Band of St. David's congregation, West Manheim Charge, the Rev. E. M. Sando, pastor. The Community Hall at Hanover was the scene of the festivities. The evening was full of surprises, especially at supper, when chocolate-coated onions and raw potato fillings paraded as candies. Colored eggs were filled with rice and sugar, but even the expert could not tell them from real eggs. For the program, each organization gave a surprise number. The Guild gave several selections on kitchen utensils, with piano accompaniment. The pleasing melodies surprised everyone.

Preparations are progressing for observance of Goodwill Sunday. For a number of years, the missionary organizations of St. David's have given emphasis to this idea, stressing with suitable programs and gifts world friendship with children of other lands. Early in March the children of St. David's sent their love message to the children of Wales. They expect their reply late in April.

Several weeks ago, Mrs. L. V. Hetrick, Easton, Pa., retiring president of the Woman's Missionary Society of East Pennsylvania Classis, gave a delightful luncheon in honor of the members of her Cabinet. About 30 guests were present. Speaking for the members of the Cabinet, Mrs. W. U. Helfrich presented Mrs. Hetrick with an electric waffle iron.

Mrs. Alvin Starner and Mrs. Meredith

### WASHINGTON, D. C.

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Jones, leaders of the Mission Band of St. John's Church, Bangor, Pa., arranged for a pre-Easter social for Thursday of Holy Week. Their program was an illustration of fine teen-age strategy. "The Big Girls" were in full charge of the dramatics for the occasion. Consulting with a public school teacher on the selection of the play, they rehearsed, staged and presented it with fine interpretation and good taste in the staging. At the beginning of the year it looked as though the older girls were going to be a problem. Under the efficient guidance of the leaders they are becoming leaders themselves.

### VETERAN MINISTER CELEBRATES 97TH BIRTHDAY

The Rev. Jacob F. Snyder, pastor of Emanuel Church, near Export, Pa., for 35 years, celebrated his 97th birthday on Tuesday, March 24. He was honored in the evening by a reception and luncheon in the Church by 214 members and friends.

The audience assembled in the auditorium and after a few old hymns were sung the assemblage proceeded to the dining room, led by Rev. Mr. Snyder, where he was seated at the guest table in the center of the room which contained a floral tribute and a birthday cake, baked by Mrs. Joseph Moose. Rev. H. A. Robb, present pastor of the Church, was toastmaster.

The following guests occupied the guest table: Rev. J. F. Snyder, Dr. and Mrs. N. H. Snyder, and daughter Louise, J. L. K. Snyder, Dr. J. M. Snyder, Mrs. Lizzie Datz, Dr. and Mrs. C. E. Snyder, Rev. and Mrs. J. C. Gourley, Rev. Dr. and Mrs. W. C. Sykes, Rev. and Mrs. J. L. Yearick, Rev. and Mrs. W. S. Fisher, Rev. and Mrs. Crofford, Judge and Mrs. D. J. Snyder, Mrs. Bennett Rask and Mr. William Bayne. The rest of the folks were served cafeteria style.

After the luncheon the ministers present brought greetings from their people, followed by an address by the Hon. D. J. Snyder on the life of this grand old man and the wonderful changes which have taken place during the lifetime of Rev. Mr. Snyder. The evening was very much enjoyed by all present, and all joined in wishing Father Snyder another year of health and happiness. The occasion was closed by singing "God be with you 'til we meet again," and the benediction was pronounced by Rev. J. L. Yearick. An hour or more then was spent in greeting guests and friends.

Rev. Mr. Snyder was born in White Valley in 1834 and graduated from Heidelberg College, Tiffin, Ohio, in 1860, being valedictorian of his class. He then attended the Theological Seminary at Mercersburg and was ordained in 1864. He walked from Mercersburg to his home in White Valley, a distance of 150 miles, twice while he was attending school. His first charge was at Kittanning and in 1867 he accepted a call to the Emanuel Church, where he served as pastor until 1902, when on account of the arduous duties in this congregation he accepted a smaller charge in Salina. In 1918 he retired at the age of 84 years.

In 1872, Rev. Mr. Snyder married Miss Anna Mary Kline, at Delmont, Pa. His wife died in 1917, leaving him with three sons: Doctors N. H. and J. M. Snyder, of New Kensington, the former a dentist and the latter a physician; and J. L. K. Snyder, of Easton, Pa.

He now makes his home with his sons in New Kensington and teaches a Sunday School class in the Reformed Church at that place. He is in good health, and his



memory is very clear. A host of friends throughout the denomination join in greetings to this faithful servant of the Lord.  
H. A. Robb.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The refrigerator men are busy building the refrigerator. It will require about a month to complete the plant.  
Our potato supply will last for just about 3 weeks, when it will be necessary for us to buy; and 100 bushels will not be sufficient to take care of our needs until the next crop is harvested.  
The spring season reminds our boys of baseball—and through some Reading friends we have been enabled to supplement our equipment.  
Our measles epidemic is entirely over and the present health of the children is fine.  
One of our girls, Elsie Grundon, has been taken to the Reading Hospital for observation. Our physician has diagnosed

her case as arthritis, which is a diseased hip and requires months and sometimes years to cure. We hope and pray that either the diagnosis is wrong or that she may have a speedy recovery.

CEDAR CREST COLLEGE

Twelve-month-old Jacqueline, practice house baby at Cedar Crest College near this city, has improved a hundred per cent during her eight weeks at the college. She has added four pounds in weight, three teeth, and a winsome smile which betokened perfect health, according to Dr. Henry, the physician in charge. In addition to having taken care of the baby, the girls at the practice house have kept the ten rooms of the model home as clean as a whistle. Each girl took her turn at a different phase of housekeeping: as child nurse, as budget maker, as shopper, as cook, and as hostess.  
In addition, the girls learned to love the baby to such an extent that they could hardly bear to see her leave. One of them

said, "I never worked so hard in my life; but I would be more than happy to continue the experiment for another two months." The Cedar Crest girls certainly gave Jacqueline a great start in life.

The six members of the practice house at Cedar Crest College of this city have just finished two months of practice housekeeping in which they have lived on \$3 a week per girl or 43c a day for food. The ration provided each day is well balanced and contains all the necessary food elements, with the correct vitamin content for the students' needs. In spite of the small sum paid for meals, the girls enjoy hot cakes and other choice dishes. A sample day's menu is as follows: Breakfast, bananas and lemon juice; fish roe, scrambled with eggs; toast and cocoa. Lunch, tomato soup; bran muffins with raisins; green pepper salad; tapioca cream. Dinner, roast breast of lamb with filling; broccoli; franconia potatoes (with meat); hearts of lettuce with Russian dressing; cocoanut custard pie.

HOME AND YOUNG FOLKS

Camp Mensch Mill

WHAT I FOUND AT THE CAMP

**Fellowship! Understanding! Leadership!**  
Where can we find these? If one asks a camper, he will say—"At Mensch Mill ('camp for Boys and Girls.)"  
One cannot say—It's a fine place—Never saw anything better — Good eats! — Nice recreation!—Good classes!  
Oh, No! A camper thinks of something far finer to say. But—it is odd. It seems he cannot express his deepest appreciation and keenest thoughts of camp out loud. Instead he will look into the distance and see visions—a group around a campfire!—a group of boys and girls with their leader, learning more about the Greatest of Leaders!—a scene upon a hillside at dusk!  
With the finest of teachers who themselves are splendid camp fellows, can a boy or girl help but love this camp?  
Young men and women are being trained to take up the tasks of forwarding our Christian religion every summer. They are taught to analyze the human mind so that

they in turn are able to understand themselves more fully.  
Our Bible! How well we learn to know it and understand it!  
It is here—in Camp—that we learn to know more about the Immortal Being we worship and call "God." To learn how to express ourselves in common prayer; to learn how the other part of our world lives—all these things and more do we learn.  
What friendships do we treasure? Only a camper can answer that.  
It is the daily contact with each other that makes us grow and develop as we should. At play, at study and at meals—always—"Camp Mensch Mill, We Love You!"  
Boys and girls have individual problems. Where could they more successfully learn how to solve these, than at camp!  
Churches need trained officers and leaders. It is the Youth of today who will fill these positions tomorrow. Camp trains Youth with a greater care than even our schools are able.

To commune with God is a high privilege given to a camper. With God's Nature all around, can we help but admire His handiworks? Can we help but try to express our thankfulness for His infinite care? Such thoughts are ours during Morning Watch.  
Then, to see God close his day with a beautiful sunset of His Own blending, to watch the great valleys and mountains being enfolded in the night mist and to hear one's own praises of Him re-echo from the distant hills—such is our Vesper service.  
To answer this question—"What Did I Find at Camp?" It has given me a greater understanding of My Master and His Works; it has given me facts concerning racial and world relations; it has afforded me fine friendships which I shall treasure till the end of my days and it has given me a greater knowledge of myself.

Mildred R. Gehman,  
St. Andrew's Reformed Church,  
Lancaster, Pa.



Builders  
of the  
Church  
of  
Tomorrow

1930 Campers



## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### THE PEACE THE WORLD NEEDS

Texts, John 14:27 and 20:21, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." "Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you."

These two texts were spoken on widely different occasions, though perhaps in the same room. The one was spoken before the crucifixion, and the other after the resurrection.

Jesus knew that He would be taken from His disciples, but He would leave them His peace. They did not fully appreciate at first, but afterward it proved a great blessing to them.

What the world needs today more than anything else is the peace which Christ alone can give. One would think that the world has had enough of war to last a thousand years, but in spite of the sad experiences which the world war brought with it—the millions of lives sacrificed and the billions of dollars spent—there seems to be a great deal of unrest in the world, and there are those who predict that we shall have a more terrible war than the awful world war.

Let us hope that these men are false prophets, and that the world will be wise enough to avoid another such calamity and will do all in its power to keep the peace.

But the world must learn and realize, if she has not yet done so, that real peace comes only from the Prince of peace. He claims to be the real source and fountain-head of peace. He says, "My peace I give unto you."

This was one of the last promises Jesus made before His crucifixion. When He hung on the cross in great suffering and agony; when He cried out, "My God, my God, why hast thou forsaken me?"; and when He expired on the cross, it seemed as if all were lost and there was no hope for peace.

What the disciples endured during those three days, from Good Friday to Easter, no one can realize. There is a little echo of it in the words the two friends of Jesus uttered as they went sadly on their way to Emmaus: "But we hoped it was he who should redeem Israel." This seemed to say, "But now all hope is gone."

But when Jesus made Himself known to them they ran all the way back to Jerusalem to tell the disciples. And as they were together in the upper room, all at once He stood in their midst and said, "Peace be unto you." How their hearts leaped for joy as they saw Him and heard Him speak.

There is a close connection between these two texts—"My peace I give unto you," and, "Peace be unto you." Although the crucifixion and the resurrection came between them, the one seems to be a continuation or a repetition of the other. It almost seemed as if Jesus said, "I told you that I would give you my peace; now I am doing so."

The peace He wanted His disciples to enjoy was that which He Himself possessed—"My peace." He was calm and serene in time of danger; He had peace of mind and heart in the midst of troublesome experiences; He was free from anxiety about what might happen; He was not dissatisfied, although He had none of this world's goods; He endured all shame and suffering in a calm and peaceful way; He did the Father's will cheerfully, even though it cost Him His life.

The two greatest obstacles in the way of permanent world peace are selfishness and covetousness. Every nation wants to look after its own interests first instead of being willing to make sacrifices and con-

cessions for the common good. If all the world leaders had the Spirit of Jesus, if their supreme desire were to do the will of God, then there would be brought about a peace that would endure and would bring great blessings to the world.

In the bestowal of His peace Christ shares with His people His peculiar secret: "Not as the world giveth." It is not the peace of ease, but of struggle; not the peace of self-contentment, but of self-sacrifice; not the peace of yielding to evil, but that of conflict with it; not the peace of accommodation to the world, but that of conquering it. It is a strange paradox—the peace of conflict.

Mrs. Browning has a little poem which asks: "What is the best thing in the world?" Her final and conclusive answer is, "Something out of it, I think." Yes, the best thing in the world is something which the world does not have and cannot give. The greatest thing in the world is love, but the world cannot give it. The greatest need of the world is peace, but the world cannot bestow it. It comes only from the Prince of peace.

St. Paul had this peace, although he had a thorn in the flesh, and was cast into prison, and was finally put to death. Many other Christians have had this peace, even though some of them were burned at the stake, or gave up their lives in some other way.

A writer in India tells this story: "Once when I was crossing the mountains I met a girl of good family. She was on pilgrimage, and her bare feet were bleeding. In answer to my question she said, 'I am looking for rest and peace, and I hope to get them before I get to the end of this pilgrimage. If I do not, I shall drown myself.' I saw she was in earnest. I thought how strange it is that people who are born Christians and have these great gifts without taking all this trouble, should care so little for them, while this wealthy girl had given up her home and all she cared most for to seek salvation. She did not find peace on that pilgrimage, but she met a missionary who told her about Christ. I saw her afterwards and she told me that she had found all and more than she had sought, adding, 'Men may kill me if they like. I have found that better part that shall never be taken away from me.'"

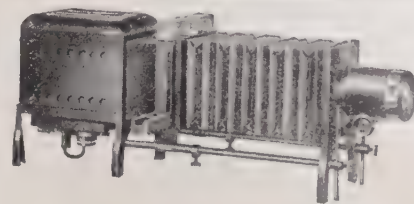
A missionary once said, "I have been laboring among a people who once delighted in war, but since Christianity has prevailed there war has ceased altogether. The last Sabbath I spent with them I went into one of their chapels and preached to a congregation of fifteen hundred persons. A rude sort of pulpit was erected with stairs leading up to it, the railings of which, smooth and polished, were literally made of the handles of warriors' spears by those who had transferred themselves, with their weapons of war, to a nobler and better purpose—the service of the Lord."

Christ gives us His peace by bringing us to the same source whence He had it Himself—by bringing us to God, by making us one with God, and so bringing us into harmony with the true law of the spirit's life, which is to live not by the perishing things of earth merely, but by enjoying also the unseen and eternal.

There is only one way for a person to be at peace with himself through and through, and that is that he should put the guidance of his life into the hands of the Prince of peace, and let Him do with it what He will. When the world is filled with people who have the peace of Christ in their hearts then there will be world-wide peace.

Mistress: "I must get a griller for the kitchen when I'm downtown. You know what a griller is?"

Green Cook (with recollections of the zoo): "Indeed I do. It's a long hairy monkey the size of a man, and if you want one of those in your kitchen I'm leaving at once."—*Tit-Bits*.



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## Home Education

"The Child's First School is the Family"  
—Froebel

### THE DUAL RESPONSIBILITY IN THE HOME

By Julia F. Wolfe

Does it not seem strange in this day of education and culture that one almost always considers the mother to be solely responsible for the correction of the children? The American father is too prone to pay his wife the doubtful compliment of absolute confidence in this matter, forgetting, or perhaps not knowing, that, whether he wishes to or not, he is exercising as positive an influence over his children as their mother. Unfortunately, too often the mother must seek to counteract that influence in certain directions.

A young mother one day discussing the difficulties of training her three boys of entirely different temperaments said, "But there is one thing I can always say to them, 'Boys, if each of you makes as fine a man as your father, the world will be better because you are in it.'" Doubtless to every woman who heard that declaration there came a thrill of either joy or envy. Whether she was right or not, to have the feeling that she could always hold up to the boys their own father as their model of perfection, was to have reached the highest bliss as wife and mother.



One of our daily papers told this story:

A small boy turned suddenly to his father, after watching the sunset, and in solemn tones asked, "Say, Father, are you my earthly God?" "Certainly not, my son, there is no such thing as an earthly God. What put that into your mind?" "Well, the Bible says that God is our heavenly Father, and you are my earthly father, so why could you not be my earthly God?" If that man had spiritual conception, a new ideal of manhood came to him at that moment.

Children are the gifts of God to parents, not gifts to mothers alone. The dual relationship and the dual responsibility prove the equality of the sexes, in that each has his or her part to perform in the making of character, through inheritance, through teaching and, above all, through living.

It is a question whether there ever was a family of children indifferent to civic or national questions, that had grown up under the influence of a father who "rendered unto Caesar the things that are Caesar's and unto God the things that are God's." Without a doubt, many of the women of this day who are interested in public questions, can trace that interest directly to a father's unconscious influence, and to the fact that all questions which were agitating the public, or should have been agitating the public, were discussed in their presence as matters of vital interest to every-day life. Sometimes we suffer from what one might call passive goodness. What a nation needs is active goodness in every mother and father: a goodness that makes them realize that the greatest gift they can make to the nation is a perfect home—a home whose influence is developing the character of the children under its roof, and just as directly helping to produce the public sentiment of the community, of which it is a member.

If you are interested in getting a kindergarten opened in your public school, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and literature.

## The Family Altar

By Prof. H. H. Wernecke, D.D.

HELP FOR WEEK OF APRIL 20-26

Practical Thought: "Lord, teach us to pray."

Memory Hymn: "Angels, Roll the Rock Away."

Prayer for Children:

I look to Thee, dear Lord, and pray,  
That Thou wouldst guard me through this day;

From all wrongdoing keep me free,  
Thy loving child, oh, let me be. Amen.

Monday—The Pharisee's Prayer

Luke 18:9-12

We note immediately the difference between the Pharisee placing himself in a conspicuous position as over against the Publican "standing afar off." More to be condemned is his "praying with himself." Instead of talking with God, he was congratulating himself. He did well to begin his prayer with thanksgiving but the virtue of our thankfulness depends on the spirit in which it is given and the objects for which it is expressed. There is no room in a Christian prayer for self-righteous boasting and a proud sense of superiority. May there not be a dangerous tendency for us to leave this parable with the attitude, even though unexpressed, "I thank Thee, Lord, that I am not like this Pharisee."

Prayer: Lord Jesus, teach us to pray in a spirit of sincerity and humility. Make us realize that Thou observest our motives. Grant us such fulfillment of our petitions as shall be good for us and shall glorify Thy holy name. Amen.

Tuesday—The Publican's Prayer

Luke 18:13-17

This prayer is in marked contrast to that of the Pharisee's at every point. His "standing afar off" expresses his sense of unworthiness and his venturing not to look up unto heaven, and smiting his breast further indicates his humility. His brief prayer expressing a sense of guilt, a yearning for pardon and a cry to God for mercy, is, in this case, the very beginning of a new life and is a very suitable part of prayer at all times. However far one may progress in holiness, there is ever need of similar humility and the closer one's fellowship with God, the less likely will one boast of moral attainments. In prayer also, "man looketh on the outward appearance, but the Lord looketh on the heart."

Prayer: Before Thee, O Father, our lives are as an open book. Lead us by Thy Spirit so that we may manifest a steadfast obedience in even the smallest things. Grant us grace that we may be so in harmony with Thy holy will that our prayers shall not be hindered.

Wednesday—The Model Prayer

Matthew 6:9-13

In many pointed saying and marvelous summaries of truth, Jesus' skill as a teacher is manifested. Volumes have been written on teaching people to pray and many have served useful purposes but none excel Jesus' brief directions. After having warned against the desire to secure praise by the attitudes and forms of prayer, He gives us this model prayer that has served as a vehicle of expressing our requests far oftener than any other group of words.

Prayer:

The Lord's Prayer, concluding  
Amen! that is, So let it be!  
Strengthen our faith and trust in Thee,  
That we may doubt not, but believe,  
That what we ask we shall receive;  
Thus in Thy name and at Thy word  
We say Amen; now hear us, Lord! Amen.

Thursday—Hezekiah's Prayer

II Kings 19:14-19

When Sennacherib was again threatening Jerusalem, Hezekiah read the letter and took the matter to the Lord in prayer. His going to the house of the Lord was a going to the place where blessing is to be found. There he spread the letter before the Lord. Many difficulties will disappear when "spread out before God" and all of them will be seen in a new perspective. It is significant that Hezekiah implores the Almighty for his own sake to deliver the country. It is not without reason that the Lord's prayer begins with "Hallowed be Thy name," and concludes "Thine be the glory." Does it mean anything to us to close our prayers with the words "For Jesus' sake" or "In His name"?

Prayer: May we remember more effectually, O God, that righteousness exalteth a nation but sin is a reproach to any people. Lead our nation and those in authority, to recognize Thee and may our American Church faithfully perform its difficult but noble task. Amen.

Friday—Peter's Prayer

Matthew 14:23-33

The experience of Peter illustrates for us how faith can triumph over all obstacles, how doubt brings disaster and how Christ is ever ready to save. Peter's attempt to walk on the sea was not mere pride and presumption but the response of his faith to the word and example of his Lord. It would indeed be presumption for us today to endeavor to walk as he walked but we do well not to forget that to walk really with Christ in holiness and purity and love is a continual triumph over natural tendencies which tend to draw us down. And we are in even more serious danger than Peter when we take our eyes off from our Lord and worry continually about our temptations. Have we less rea-

son or more reason to pray, "Lord, save me!"

Prayer:

Jesus, Saviour, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from Thee;  
Jesus, Saviour, pilot me. Amen.

Saturday—Paul's Prayer

Ephesians 3:14-21

The introductory words of this prayer are marked by humility and earnestness. Thus approaching the Father, Paul visualizes a family embracing both heaven and earth and prays that the Ephesians may be so led as to be fitting members of this mighty family. This Christian brotherhood in devotion before a common Father is secured through the indwelling Christ and is strengthened through a gradual comprehension of the breadth and length and height and depth of His wondrous love. The prayer closes with the doxology, ascribing glory to the power of God, not as manifested in creation and providence, but in the Church—the glory of redemption. The song of redemption, glory unto the Lamb, will never become old, it is ever fresh and living.

Prayer: Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead. Amen.

Sunday—David's Prayer

Psalms 61

This psalm illustrates the power of prayer in time of trouble. Though we are far from friends, solitary and sad, God is always near and will lead us to the "rock" where we may find safety and peace. Past mercies are an inspiration and serve as guidance for the future. This confidence leads to the assurance of God's faithfulness and results in a joyful consecration to God. Prayer ends in praise and true praise is not in words only but in the free and joyous devotion of our lives to Him who loved us and gave Himself for us.

Prayer:

Praise to the Lord! He is King over all  
the creation!  
Praise to the Lord! O my soul, as the God  
of salvation!  
He is our Light, Fountain of glory and  
might,  
Come, let us kneel and adore Him. Amen.

## The Amateur Typist Writes:

My tOWn HAS a fReE pUbLiC LiBRaRy of fIFTy-fIVE thouSAnd volUMES/. On iTs ShELVes IS a GRaT variETy of In-foRMation and InSPIRation for thosE who CaRE to and Know HOW to use IT?— The besT FIction, anCIent and ModerN, IS thERE: hIStoRy, PHIloSo-Phy, hUMor, advENTurE, bIOGraphY, and roMANcE aRE thERE./

i Know foLKS who aRE making gOOD Use of thE LiBRaRy?. oThERs saY They havEN't tImE to searCH Out and Use thE BesT Books on iTs ShELVes/?. Pd LIkE to ReCoMMend a bOOK thAT aLL FoLks ShouLD makE gOOD Use of? iT Has betWEEN iTs CovErs aLL of thE Sub-jecTs menTIoned aBoVE and Lots of oThERs: iT ReveaLS aLL That IS worTh-WhiLE In LIfe: iT InSPIReS, InSTRucTs and ComfoRTs iTs readERS./ iT's thE Bible; yES, thAT Old bOOK thAT IS cov-ERED wITH DuST In manY hoMES; and That's used As an oRNaMent In many oThERs?.

I WONder whY More foLKS aREn't ac-QuaInted wTh the woRd of GoD?. I WouLDN't exCHange mY Bible foR All the 55,000 boOKs In mY PuBLic LiBRaRy/—unleSS iWeRe suRE thERE WeRe a BiBLE aMONG theM??. whaT's yourS WorTh?—to YOu/?



Employer: "Miss Pounder, you have spelled 'lubricant' with a 'k' — that's wrong."

Stenographer: "Have I? I'm sorry, but lubricant is so easy to slip up on."

Birthday Greetings

By Alliene S. De Chant

When I was very sick about a year ago, I received a pink envelope (Remember?) full of "comfort powders" and it wasn't until long after I was "all better" that I discovered who my "Scripture Verses" comforter was. She is seven years less than three times as old as our oldest Birthday Club member. She lives in a small Pennsylvania town and is a member not only of our Church, there, but of the home department in the Church School. "I am very hard of hearing," she writes, "and don't go to Church any more, as I cannot hear anything the minister says. . . . I don't go any place to visit, either, as it is very hard for others to understand what I say on account of growths in my mouth." But does my comforter complain? Ah! No! For this is what she adds: "But my sight is good and I love to read, so I get a lot of pleasure out of life in that way. I write to sick people and shut-ins sometimes, too. People are good to me so I try to pass it on." So here's "I try to pass it on" greetings to all my Birthday Club boys and girls who admire, and ask God to richly bless folks like the "Comfort Powders Lady" who spends all her days not in complainings, but in making others happy.

- P. S. We can scarcely wait, can we, to hear about the Stewardship Poster and Essay Contests awards?
- P. S. 2. Watch for two letters from the Southland, next week.
- P. S. 3. No, I haven't found another "Pete."

The answer of prayer may be, as it was to Paul, not the removal of the thorn, but instead a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to Him, that His strength is enough to enable us to bear it.—James Freeman Clarke.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday after Easter

April 26, 1931

How to Pray

Luke 18:1-14

Golden Text: Lord, teach us to pray. Luke 11:1.

Lesson Outline: 1. The Spirit of Prayer. 2. The Form of Prayer.

Prayer is as universal as religion, and the very essence of religion finds expression in it. It has been said that prayer is as universal as man. Certainly, every religious man must needs pray. And the kind of prayer he utters is a sure criterion of the quality of his religion. It lays bare its inmost spirit.

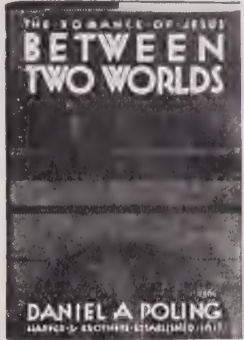
That was true of the Pharisees. They were a prayerful people. A strict Pharisee prayed many times every day, according to precise rules and regulations. But his multitudinous prayers lacked genuine-

### BETWEEN TWO WORLDS

The Romance of Jesus

By DANIEL A. POLING

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### Puzzle Box

ANSWER TO WORD CUBE No. 16

S H A R P  
H O M E R  
A M U S E  
R E S T S  
P R E S S

BEHEAD THE MISSING WORDS, No. 4

Behead each missing word once or twice—as indicated—to find the next missing word.

1. When the court — his fine, the prisoner — a yell and put on his — because he says — a cold day.

2. It was — he struck at the ball that he called out (2) —, but he missed and hit a piece of —.

3. Winds —, cattle —, people —, and a hen with a broken —.

4. He would often — to the same — in the road, always carrying an —.

5. When you — the (2) — on your dress, you can (2) — your conscience by showing it to —, the mother of "Peer Gynt."

6. — how much these baskets (2) ——. Let us give them to the — ladies.

7. He — with honesty as he — the treasury and then (2) —. They — him back and delivered him to —, the sheriff.

A. M. S.

ness. They were counterfeit. They were mechanical acts, performed ostentatiously before the eyes of men. These Pharisees displayed their piety in the synagogues and on street-corners, seeking the praise of men by such sanctimonious exhibitions, and, at the same time, wooing the favor of God with many vain repetitions.

Jesus also lived a prayerful life, and He sternly criticized the spurious prayers of the Pharisees. He warned His disciples against their vain, verbose practices. "When ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogue and in the corners of the streets that they may be seen of men. And in praying use not vain repetitions as the Gentiles do, for they think that they shall be heard for their much speaking." And after such stern warnings came earnest exhortations, like these, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret. And your Father knoweth what things ye have need of before ye ask Him."

But the daily example of Jesus was even more significant than His words. Prayer had a large place in the life of Christ. And it was so utterly unlike Pharisaic prayer, both in substance and form, that the disciples were moved to go to Him one day with an extraordinary request. Like all the Jews, they had prayed from infancy. But, somehow, in the presence of Jesus they felt ignorant and impotent. They realized that their prayers lacked wisdom and power. They said, "Lord, teach us how to pray."

That request should be on our lips, too. Only Christ can teach us Christian prayer. And our prayers need His teaching. Too often they breathe the spirit of Jacob (Genesis 28:20-22), rather than the spirit of Jesus (Luke 22:42). Our present lesson consists of the two parables of The Unjust Judge, and of The Pharisee and the Publican. These graphic picture-sermons of Jesus may teach us how we ought to pray.

I. The Spirit of Prayer. It is obvious that the parable of the Unjust Judge easily lends itself to gross misinterpretation. The picture is thoroughly and typically Oriental. It portrays a judge who is both godless and inhuman. He possesses neither piety nor charity. The only law he respects is his arbitrary will, and his sole concern is his personal comfort. Now how can a widow, without power or pres-



tige of any kind, induce such a judge to listen to her plea for redress or relief? The parable says, "by wearing him out by her continual coming." And that method worked. The judge, "though he feared not God nor regarded man," was so vexed and worried by the widow's importunity, that finally, to get rid of her, he granted her request.

What, now, is the meaning of this picture? Taken literally and by itself, it seems to say that God is like this judge, and that, in our prayers, we should approach Him in the spirit of this importunate widow. Such an interpretation makes our importunity the primary condition of effectual prayer. Regardless of the substance of our petitions and intercessions, we shall surely be heard if we keep at it. We fail to get answers to our prayers simply because we quit asking too soon. And if, to such counsel, we add the further consideration that we may ask what we will, and it shall be done unto us, then the perversion of prayer (and our delusion) is complete. And it is this false conception of prayer that explains the so-called "difficulties" and "disappointments" of prayer. Faith in the efficacy of prayer is bound to suffer shipwreck if it is built upon such insecure foundations.

If God were, indeed, like an Oriental judge, such teaching about prayer might be penitent and proper. If the Supreme Being is cruel and selfish and unjust, the widow's tactics may be a last, desperate resort to achieve our aims. Since His own character does not move Him to act in our behalf, neither His love nor His law, we must wear Him out with our importunate pleading. Thus, "because this widow troubleth me," He may at last fulfill our desires.

But if God is truly our heavenly Father, such importunity is impious and impertinent. If our prayers to such a God encounter what men call "delayed answers," or even refusals, we may be very sure that the reason for it lies in us and not in Him. The problem is not to make God willing to bless us, but, rather, to make men able and willing to receive such blessings as God bestows upon them. And if our prayers are truly Christian, mere importunity can neither add to, nor subtract from, them. We are not heard for much speaking, and neither are our prayers denied for little speaking. It is the contrite heart, and that alone, that has the promise of acceptance with God.

That heart is beautifully portrayed in the second parable of our lesson. It was the heart of a publican, whose outer life, we may assume, had been far from spotless. Yet in his spirit he was closer to God than the proud Pharisee. That spirit found expression in one of the briefest prayers recorded in the Bible. And its sincerity and humility match its brevity. It is the cry of a burdened soul seeking God.

Here we have no "importunate widow" seeking to bend the reluctant will of an "unjust judge" to do her bidding. Here we see a sinful, needy man, seeking to relate his life, with all its stains and burdens, to the gracious will of God. No wonder Jesus approved the prayer of this publican. It was truly Christian in spirit.

Christian prayer, then, is not a means of getting things or favors from God. Petitions do, indeed, have a place in prayer; even a large place. But God does not answer "petitions." He answers prayer. And prayer is vastly more than petitions. It is fellowship and communion with God. In prayer we seek to express our faith and trust in God, and to enlarge our knowledge and obedience. By means of it we seek to submit and relate our human will to the divine purpose and power, as we know them in Christ.

And the supreme aim of all our prayers must be, not to secure goods from God, whatever their character, but God Himself, who is the supreme good. Not to get rain in drought, health in sickness, help in danger, but to get more of God into our lives, to order our lives more nearly ac-

cording to His revealed will—that must be the ultimate aim of every Christian prayer.

So Jesus prayed in Gethsemane. There the tumult and travail of earnest petitions, born of bitter need, was stilled at last in absolute trust and surrender. "Thy will, not mine, be done." And in that spirit of filial submission the Master found inward strength and peace to drink the bitter cup. Until we learn to pray like that, we must continue to ask Christ, "Lord, teach us how to pray."

God answers every prayer spoken in that spirit. All the perplexities of prayer will disappear when men learn to pray aright. So long as men regard prayer as a device to persuade a reluctant deity to grant them their coveted boons, so long as prayer means telling God what He ought to do for me—my ultimatum to high heaven! just so long we create difficulties about prayer that neither life nor logic can solve. The pathway of such prayer is strewn with disappointment and disillusionment, and with the wrecks of faith. But it is a faith that needs wrecking in order that the way may be cleared for the deeper and truer faith that recognizes that the real answer to Christian prayer is more of God in the life of man. For the attainment of this end, prayer, as sincere personal fellowship with God, is indispensable.

**II. The Form of Prayer.** Little need be said about the form of prayer, because sincere prayer will always create its own form. It may be articulate or inarticulate, liturgical or free, broken or beautiful. And in any and every form it will be equally acceptable to God.

But a distinction should be made between private and public prayer. When Jesus prayed privately in Gethsemane, His burdened soul cried unto God in broken ejaculations, thrice repeated. But the same Christ gave His disciples the Lord's Prayer, which still remains the pattern of perfection for public prayer.

No man needs instruction for private prayer. Such personal and intimate intercourse with God cannot be taught, but it will be eagerly sought and earnestly cultivated by the heart that worships God as a Father, who knows, loves, and cares supremely for each of His needy children.

But it is quite different with public prayer. Here we need to heed Jesus' warning against praying "to" the public when praying "in" public. Often a public prayer is merely an eloquent speech addressed to the congregation. More often still it is much speaking of vain repetitions addressed to God, or a summary of the subsequent sermon.

Public prayer should voice the adoration, confession, thanksgiving, petition, and intercession of a congregation or group simply and briefly. Not all men can pray in public. Nor is the ability to exercise that gift a sure token of superior piety. And those who are called upon to perform that important function of public worship should not trifle with it. Praying in public requires preparation and cultivation as much as preaching.

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 26: The Unmet Needs of the World  
Acts 16:6-10

Nineteen hundred years have passed since Christ gave His great commission to His disciples. He told them to go into all the world and make disciples of all the nations and when He parted from them on Olivet He commanded them to be His witnesses even unto the uttermost parts of the earth. With what an enthusiasm those early followers of Jesus set forth on their world mission! Before the last of the eye witnesses of Jesus had died, these first missionaries had practically gone to the ends of the then-known earth and it seemed as if the whole world would speedily be won for Christ. But nineteen centuries have come and gone since then and yet only about one-third of the population of

the world has been won into the fellowship of Christ. It is a fact that there are more people in the world today that are without the Gospel than there were when Jesus gave His command to go and disciple all nations. That means that the winning of men to Christ has not kept pace with the increase of population during the centuries. While, of course, missionaries have gone forth practically to every land, and while entire countries have been won to Christ there are vast areas that have never been touched at all, vast stretches where the foot of the missionary has never trod.

When the children of Israel had parceled out the land of Canaan among them, Joshua, their leader, said to them, "There yet remaineth much land to be possessed." So today, after the missionaries have gone forth and divided the nations among themselves, we can still say, "There yet remaineth much land to be possessed." There are many unmet needs throughout the world, and the missionary enterprise remains an incomplete task.

Sometimes folks are led to believe that the day of missions is past and that the time is at hand when these workers on the mission fields should be recalled. But nothing is farther from the truth than this. If there ever was a time when missionaries should stay at their posts and when their forces should be greatly augmented that time is now. The nations of the world are passing through great throes of change and now is the time when their plastic life needs proper direction. The opportunities perhaps were never greater than today, nor were the problems more baffling and perplexing. Some of the former methods of approach may have to be modified, a new strategy must be applied, but the need for the Gospel of Christ has never been greater. The nations are in a state of bewilderment, the heathen rage and the peoples imagine a vain thing; they are groping for light, for deliverance, and there is apparently no help for them in their own systems of religion.

While this is true of non-Christian lands, it is equally true of America. A committee of the Home Missions Council in New York recently formulated a message for the nation in which these words occur: "Notwithstanding all that has been done there are still 10,000 villages in the rural life of America today without a Church of any kind—Jewish, Roman Catholic or Protestant; 30,000 communities in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and un-Christianized groups, the life of the nation is threatened by sinful attitudes: self-will, the desire to be outside the law of obedience; self-interest, the desire to be outside the law of sacrifice; self-complacency, the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes." And the message goes on to say: "These facts constitute a definite and inescapable challenge to the Christian Churches of America. There never was a time in the history of our country when the Christian Churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the Churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but for of the ethical motives that flow from the Christian nurture of the Churches; not more wealth, but more of the moral power bestowed by the Gospel of Jesus Christ—this is the supreme and most imperative need of our day."

These unmet needs of the world loom up not only in geographical areas, and among types of population, but in the whole social order of the world's life.



Christianizing the world implies vastly more than winning disciples of Jesus. Making America Christian means much more than making Americans Christian. There is a social, political, industrial, national and international life which must likewise be Christianized. Our relationships in life must be brought under the dominant sway of Jesus Christ. Here is a great unmet need of the world. The standards of life are altogether too much pagan today. People are so engrossed in material concerns that they have become largely indifferent to the claims of Christ. Worldly interests and pursuits, pleasure and profit absorb the time and strength and talent of the vast majority of people in this and in other lands. The missionary task is not finished until all areas of life, all motives and methods of men everywhere are controlled by the mind and spirit of Christ. This is clearly implied in the great commission of Christ when He said, "teaching them to observe all things which I have commanded."

The unmet needs are seen also in the field of medical missions. Here in America we have many physicians who care for the bodies of men and who have mastered the science of medicine. But in non-

Christian lands there are few doctors that understand the laws of health, hygiene or of modern medicine. The cry, therefore, is loud for healers of the body and for those who can bring relief from physical suffering.

The unmet needs of the world also appear in the inadequate support of the missionary enterprise. How small and inadequate the gifts of the people are for the work of missions! How the work lags and limps because of inadequate support! In comparison to the money we spend on ourselves, on luxuries, on trifles, how pitifully small our contributions to the spread of the Gospel are!

The unmet needs remain unmet because of our indifference to the challenge and our lack of knowledge and our disobedience to the will of Christ. The Christian people of the world have the resources to meet every need in every land.

"Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?  
Salvation, O Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name."

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The Sugar Institute, representing refiners who produce most of the granulated sugars consumed in the United States, has been charged with conspiracy to violate the Sherman anti-trust laws in a petition filed in the United States District Court by the Department of Justice, which has asked dissolution of the institute and a permanent injunction against 50 corporations, firms and individuals.

President Hoover has recently appointed three Federal Judges—State Senator John Knight as Federal Judge for the Western New York District, Gunnar H. Nordbye of the Minnesota District, and James Alger Fee for Oregon.

Lord Stamfordham, King George's principal private secretary for the last 30 years and previously secretary to Queen Victoria, died at London Mar. 31, at the age of 81.

President Hoover declared Mar. 31 that there would be no increase in taxes next year if Congress would keep appropriations within budget recommendations and sectional and group demands for Federal assistance were postponed.

A bill has been introduced in the Rumanian Parliament to provide heavy taxation for unmarried persons.

Knute Rockne, Notre Dame football coach, and 7 others, were killed Mar. 31 when a ten-passenger Trans-Continental and Western Airways plane dived into a pasture in the Flint Hills cattle country near Bazaar in Southeastern Kansas. The burial took place at South Bend, Ind.

Managua, the capital of Nicaragua, was destroyed by an earthquake Mar. 31. The dead may reach 2,500 and the injured at several thousand. Although the tremor lasted only six seconds the loss is put at \$30,000,000. Martial law has been declared.

Warren R. Austin, Republican, of Burlington, has been elected United States Senator from Vermont in the special election Mar. 31, defeating Stephen M. Driscoll. Democrat.

Governor Roosevelt, of New York, has approved the Cuvillier Bill to petition Congress to call a national constitutional convention for the repeal of the 18th Amendment.

Old-age relief has been assured in New Jersey. The poor who have reached the age of 70 years will receive relief at the rate of \$1 a day.

A plan to buy 100,000,000 pounds of cotton, at prices not to exceed 12 cents a pound, in order "to share in the present plight of the South," has been announced by William Wrigley, Jr.

Frank B. Gorman, who for 40 years was master-at-arms and clerk in the Senate in Washington and more recently chief of the reference room in the Congressional Library, died April 1 in Chicago after being beaten and robbed.

Recent floods in Southern Washington, Northern Oregon and Central Idaho have caused damage of nearly \$1,000,000 and the loss of three lives.

President Hoover has invited Bryan Untiedt, 13-year-old hero of the snowstorm tragedy near Towner, Col., March 27, 28, when 5 children were frozen to death and 17 others narrowly escaped the same fate in a stalled school bus, to be his guest at the White House.

Frank B. Kellogg, former Secretary of State, sailed April 3 with Mrs. Kellogg, to resume his seat as Judge in the World Court of International Justice established by the League of Nations.

Statistics show that tuberculosis mortality declined throughout the United States from 1910 to 1929. The declines for the States as a whole run from a minimum of 32% in Michigan to 62% in New Hampshire and Rhode Island.

The outlay for loans on veterans' adjusted service certificates will reach \$1,000,000,000.

In a final report to the Legislature April 3 the New York State Crime Commission declared that racketeering was costing the people of the United States from \$12,000,000,000 to \$18,000,000,000 annually.

President Machado called on his foes for a truce April 12 to end the bombing and other disorders that have kept Cuba in ferment since last autumn. He offers amnesty and end of military rule in return for peace.

Paul Mav presented his credentials to President Hoover April 12 as the Ambassador of Belgium.

The incomes of wage earners in the United States are estimated as having been \$9,000,000,000 lower in 1930 than in 1929, in a report prepared by its Geneva Research Committee, the League of Nations Association has announced.

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Gustav A. Oberlaender, of Reading, Pa., has given \$1,000,000 to establish an endowment for the promotion of good-will between the people of the United States and Germany. The money will be distributed over a period of 25 years among mature persons, who would like to study in Germany, are interested in international affairs, and are qualified to interpret their findings to the American people.

Two warships have left Lisbon for Funchal, Maderia, to quell the revolt which appears to be of a political character

## MY OWN YESTERDAYS

By Charles R. Brown

Dean Emeritus, The Divinity School  
Yale University

This long-awaited autobiography by the author of "The Gospel for Main Street," and other well-loved books, will interest the lay reader because of its reflections on many of life's problems. It will interest the young minister and student for the ministry because of the encouraging and inspiring view it presents of their chosen work.

"My Own Yesterdays is a cheerful small volume of reminiscences rather than a formal autobiography. The author has a humorous turn, a friendly attitude toward human joys and sorrows and a wide experience of life." *The Outlook*.

**\$2.00**

**BOARD OF CHRISTIAN EDUCATION  
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against dictatorship of President Carmona, and involves no question of autonomy or independence.

The establishment of the Mather Memorial Parkway in the Rainier National Forest, Washington State, has been authorized by Secretary Hyde. It will commemorate the work of the late Stephen T. Mather, former director of the National Park Service.

The farm export drop reached \$408,195,000, an eight month decline to Feb. 28. This decline is led by a sharp decrease in wheat and pork sales. The wheat shipment was the smallest since 1905.

F. S. Smythe and other members of the British Himalayan expedition, which will attempt to ascend Mt. Kamet, 25,447 feet high, the second highest peak in the British Empire, have left for India.

The stabilization of industry and employment on a basis which would tend to do away with business "cycles" and avert periods of depression will be a leading problem discussed at the annual meeting of the Chamber of Commerce of the United States at Atlantic City in the last week of April and at the Congress of the International Chamber of Commerce, to be held in Washington in the first week of May.

A mass meeting was held in New York City April 5 to organize a movement of "militant pacifism," carrying out the suggestion made by Professor Albert Einstein in several addresses during his visit to this country. More than 20 young people's organizations banded themselves into a "Youth's Peace Federation."

Dr. James Hosmer Penniman, author and educator, died in Philadelphia April 6 at the age of 71. The gift of memorial libraries of education to the University of Pennsylvania, Yale and Brown by Dr. Penniman was one of the outstanding benefactions in the cause of education in recent years.

The Court of Appeals of the District of Columbia, in a unanimous decision handed down Apr. 6, upheld the conviction of Albert B. Fall, former Secretary of the Interior, for accepting a bribe of \$100,000 from Edward L. Doheny in the Elk Hills oil lease case. The decision upheld the sentences of Fall to a year in jail and a fine of \$100,000.

The World Bank at Basle, Switzerland, closed its first fiscal year, Mar. 31. Although born in a period of depression it earned 11% and a payment of a 6% dividend is expected with 5% devoted to its legal reserve.

The sudden death of Hon. Nicholas Longworth, Speaker of the House of Representatives, from pneumonia, on April 9, was a shock to the entire nation.

#### BERGER HOME FOR THE AGED

(Continued from page 2)

she played the organ in the Sunday School for a number of years.

We are glad to report that we have no serious illness in our Home at the present time. Infirmities due to age, we can and do expect, but all seem to be doing nicely now.

At the regular meeting of the Board in March, Mrs. Mary Butcher, a member of the First Church, Phila., was admitted as a guest. This again fills the Home to capacity.

The Holy Communion was administered on Good Friday morning. It was an impressive service.

Our program for this month is as follows: April 12, Rev. Edwin H. Romig, Tabor Church; April 19, Rev. U. C. E. Gutelius, Grace Church; April 26, Rev. Arthur C. Ohl, St. Luke's Church, Trappe. Charles B. Alspach, Supt.

## BOOK REVIEWS

**Great Days of the Last Week**, by B. H. Bruner. Richard R. Smith, Inc. 87 pp. Price, \$1.

Dr. Bruner has done a very helpful piece

of work in this little book. He has gathered much material for a devotional study of five great days of Holy Week: (1) the day of popularity; (2) of loneliness and betrayal; (3) of trial; (4) of rejection and seeming defeat; and (5) of victory. The references to present-day problems are so pointed and the entire treatment of the great theme is so practical as well as inspirational that we unqualifiedly commend this book. It should be used in Bible classes, prayer meetings and study groups of various kinds. E.

**The Meaning of the Cross**, by Dr. Henry Sloane Coffin. Charles Scribner's Sons. 164 pp. Price, \$1.50.

If there are those who say that theological liberals are inclined to underestimate the importance of the crucifixion of Jesus, they should add that this is not necessarily true of all of them. Here is an estimate of the Cross of Christ which is powerful as well as beautiful. The president of Union Theological Seminary is known to many as thoroughly evangelical in spirit, and his great ministry in one of New York's most cosmopolitan congregations never minimized the redeeming power of the Cross. This little book is a classic in its study of the "chief event in the historic Gospel." What Crucified Christ? Why Did He Have Himself Crucified? How Shall We Interpret the Cross? What Must We Do Because of It? These are the four questions President Coffin answers in his compelling and illuminating way, and he fortifies our faith with his own robust allegiance to the Atonement as "the central place in Christian preaching." You cannot afford to miss this rewarding interpretation of "the story which has transformed the world." L.

#### A LETTER FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION

Two days after the Illinois senate voted to repeal the state prohibition law a witness before a special grand jury in Chicago exposed Senator Dan Serritella as Al Capone's chief of staff, manager for Capone in the "loop" of Chicago and Boss of the First Ward. And Senator Serritella, Capone henchman, voted to repeal the prohibition law, minimize enforcement and make bootlegging less precarious.

The wets have beclouded the issue by saying the W. C. T. U. stood with the bootleggers. In answer we present Al Capone's Own Senator, voting to minimize law enforcement, voting against the stand of the W. C. T. U., voting against the appeal of the President of the United States; voting with the Women's Organization for National Prohibition Reform.

W. C. T. U.

#### THE BIRTH CONTROL STATEMENT

The statement dealing with the moral aspects of birth control, issued on March 21 by the Committee on Marriage and Home of the Federal Council of Churches, is published here in full on the assumption that readers of the "Messenger" will wish to have the entire document in convenient and authoritative form. The report is the result of more than a year's work, during which the committee was assisted by eminent clergymen, social scientists, physicians and psychologists. It is the second of a series of studies dealing with the family. The first, "Ideals of Love and Marriage," issued in 1929, laid the foundation for future studies and action.

While the text of the present statement contains majority and minority points of view, the committee is in agreement on the major part of the document. The differences in point of view reflect similar divergence in Protestant opinion and in the medical profession itself. The statement follows:

"Birth control is nearing the status of a recognized procedure in preventive and curative medicine. Knowledge of contraceptives is also widely disseminated, and the question of their use has become one

of great social importance. The public therefore has a right to expect guidance from the Church on the moral aspects.

"In conception we are in the presence of the wonder and mystery of the beginnings of human life. In this mystery the two mates, knowingly or unknowingly, are acting creatively with God. When so understood, the circumstances and incidents of conception, growth and finally of birth are astonishing manifestations of divine power, and inexpressibly beautiful. To be a mother is seen to be the supreme fulfillment of womanhood, as to be a father is of manhood. It becomes apparent, also, why sex relations are guarded as by a flaming sword, why prostitution is abhorrent to the conscience of mankind, and why the instinct of the race regards intercourse between unmarried persons as immoral and anti-social. A man, said Christ, expressing the pure ideal, is not to harbor the thought of adultery in his heart.

"But in the sex relations between husband and wife we are also in the presence of another mystery. 'From the beginning of the creation God made them male and female,' said our Lord. 'For this cause,' He continued, 'shall a man leave his father and mother and shall cleave to his wife; and they twain shall be one flesh.' We have here the passing of shame and the realization of the meaning of sex in the divine economy, which make the union of the two mates a supreme expression of their affection and comradeship. These relations, therefore, have their source in the thought and purpose of God, first for the creation of human life, but also as a manifestation of divine concern for the happiness of those who have so wholly merged their lives.

"The moral problems of birth control have to do with these two functions of sex. They arise in connection with the spacing of children, the limitation of the number of offspring, the safeguarding of the health and oftentimes of the lives of mother and child, on the one hand; and, on the other, they arise in considering the rightfulness of intercourse in itself without the purpose of children, and consequently the rightfulness of the use of contraceptives.

"Physicians have long known that under certain physical conditions of the mother, pregnancy is hazardous to mother and child, and that large numbers of women are so imperiled. Although there are few women who do not desire children, the fear of untimely pregnancy rests as a recurring anxiety upon most married women for two decades after their marriage. Even with a healthy mother and a sound inheritance of bodily and mental vigor on both sides, too frequent and too numerous pregnancies are to be avoided, as undermining the mother's health and as taking her from the care of her living children. When the mother is not entirely well and the endowment is not of the best, spacing and limitations are the more necessary.

"Economic considerations also enter into most cases, and in families where the mother must work outside the home the question of the number of children and of the intervals between them is most acute. Very large families tend to produce poverty, to endanger the health and stability of the family, to limit the educational opportunities of the children, to overstrain the mother and to take from her her own chance for a life larger than the routine of her home.

"The problems of overpopulation are also involved in the consideration of birth control. While overpopulation, with its consequent lowering of living standards and provocation to war, is not likely to become a general condition in this country for a considerable period, and, with the development of science and more Christian standards of production and distribution, may never become so acute as in many countries of the Old World, it is nevertheless now pressing upon great numbers of homes in which the family is too large or the income inadequate.

"As to the necessity, therefore, for some form of effective control of the size of the



family and spacing of children, and consequently of control of conception, there can be no question. It is recognized by all Churches and all physicians.

"There is general agreement also that sex union between husbands and wives as an expression of mutual affection, without relation to procreation, is right. This is recognized by the Scriptures, by all branches of the Christian Church, by social and medical science, and by the good sense and idealism of mankind. As to the method of control of conception, two ways are possible. One is the use of contraceptives, or methods other than abstinence, which may be classified as such. The other is self-control or abstinence for longer or shorter periods of time. Both may be considered as forms of birth control.

"As to the rightfulness of the use of contraceptives, Christian opinion is not united. The problem in its present form is a new one. The Scriptures and the ecumenical councils of the Christian Church are silent upon the subject. The Church of Rome inflexibly opposes the use of contraceptives as contrary to Christian morals. In the Anglican communion opinion is sharply divided, as indicated by the fact that at the Lambeth Conference of 1930 the resolution approving birth control under certain conditions was the only vote during the conference which indicated division of opinion upon a question of fundamental importance. It is known that opinion in the Churches of the United States is divided, as is also the medical profession, but nobody knows as yet the prevailing opinion. Under the circumstances, the problem requires unprejudiced study, and guidance should be sought from the Holy Spirit, the Lord and Giver of Life. It should be expected that guidance will find expression through the researches and experience of physicians and men of science as well as through the corporate conscience of the Church.

"Whatever the final conclusion may be, the committee is strongly of the opinion that the Church should not seek to impose its point of view as to the use of contraceptives upon the public by legislation or any other form of coercion; and especially should not seek to prohibit physicians from imparting such information to those who in the judgment of the medical profession are entitled to receive it. So far, the Committee on Marriage and the Home is in agreement. But at this point it has been found necessary to express divergent views. Perhaps such honest differences, frankly expressed, may have compensating value in helping Christian people to face the issues involved, especially since they mirror also the perplexity in the public mind.

"A majority of the committee holds that the careful and restrained use of contraceptives by married people is valid and moral. They take this position because they believe that it is important to provide for the proper spacing of children, the control of the size of the family, and the protection of mothers and children; and because intercourse between the mates, when an expression of their spiritual union and affection, is right in itself. They are of the opinion that abstinence within marriage, except for the few, cannot be relied upon to meet these problems, and under ordinary conditions is not desirable in itself.

"But they cannot leave this statement without further comment. They feel obliged to point out that present knowledge of birth control is incomplete, and that an element of uncertainty, although it is small, still remains. More serious is the fact that all methods are as yet more or less subject to personal factors for their effectiveness. Married couples should keep these facts in mind and welcome children, should they come.

"The public should be warned also against advertised nostrums, which are beginning to appear in thinly disguised forms in reputable periodicals, and so-called 'boot-

legged' devices at drug stores, for which there is no guarantee of safety against injury or of suitability for individual cases. It is essential to consult the family physician or to go to established clinics or health centers for information or assistance.

"That serious evils, such as extra-marital sex relations, may be increased by a general knowledge of contraceptives must be recognized. Such knowledge, however, is already widely disseminated, often in unfortunate ways, and will soon be universally known. Guided by the past experience of the race as to the effects of scientific discovery upon human welfare, we should expect that so revolutionary a discovery as control of conception would carry dangers as well as benefits. Society faces a new problem of control with each fresh advance of knowledge. If men generally cannot properly use the knowledge they acquire, there is no safety and no guarantee of the future. These members of the committee believe that the undesirable use of contraceptives will not be indulged in by most people, and that if the influence of religion and education is properly developed the progress of knowledge will not outrun the capacity of mankind for self-control. But if the sex impulse and the use of contraceptives are to be kept under moral control, the Church and society, including parents, must give greater attention to the education and character building of youth and to the continued education of adult opinion.

"A minority of the committee believes that sufficient stress has not been laid upon the idealistic character of the teachings of Jesus concerning marriage and its obligations. His sayings concerning divorce seemed 'hard' to the Disciples. They said to Him, 'If the case of a man be so with his wife, it is not good to marry.' His answer was, 'All men cannot receive this saying, save they to whom it is given.' In another connection He said, 'With men it is impossible, but not with God: for with God all things are possible.' The command governing all cases of conflicting duties is the command of the absolute: 'Be ye therefore perfect, even as your Father which is in Heaven is perfect.'

"In view of the widespread doubt among Christian people of the morality of the use of contraceptives, and the scruples experienced by many in making use of them, it appears to these members of the committee to be the plain duty of the Christian Church, when control of conception is necessary, to uphold the standard of abstinence as the ideal, recognizing it as a counsel of perfection, and that Christian morals are much more exalted than is generally supposed. But they would point out that the grace of God is sufficient for those who are conscious of a difficult and high vocation; and that we have as yet but touched the fringes of spiritual power which is all about us like God's gifts of air and sunshine. Those who adventure and trust are rewarded, and they know the joy and strength which accompany all victories of the spirit.

"The method of abstinence is therefore to be used to meet conditions and situations in which otherwise contraceptives would be necessary. This does not mean that sex relations between married people as an expression of mutual affection are wrong, but they are to be denied when childbearing is hazardous to the well-being of mother or child or the household. That this is possible is shown by the large number of unmarried people who lead chaste lives, and by the number of married couples who practice self-control at all times and abstinence when necessary.

"Finally, the entire committee unites in calling attention, and most earnestly, to the importance of a spiritual adjustment of the physical relations between husbands and wives. All natural desires, however sound and wholesome, must be kept within bounds. If this applies to eating and drinking, how much more to the fateful and

The city's lanes may be filthy,  
The lives of men sordid and mean;  
When the Master walks through; with  
me or with you,  
They are radiant, and happy, and clean.

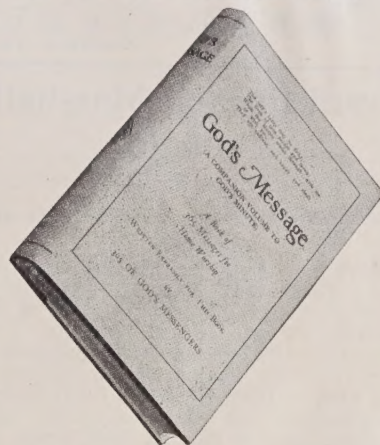
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powerful impulse of sex. If marriage centers upon sex indulgence, it is sure to result in unhappiness and usually in disaster. A high degree of self-control, especially during the early years of married life when marital habits are forming, is necessary to the happiness of the mates and the spiritual life of the home.

"To attain this command of the sex impulse, and this mutual and sensitive consideration for one another, husbands and wives are urged to keep ever in mind that marriage is a divine institution and that they are co-operating with God in their union and in the conception and rearing of children. Their personal relations are therefore sacred and in the divine care. These relations are always at their best when the two live together in the daily consciousness of the presence of God. Things they might not be able to accomplish unaided are abundantly possible through His help.

"If marriage is recognized as a divine institution, if God is an unseen presence in the home, if the child has its great place in marriage, if sex experiences are kept as a mutual expression of comradeship and affection, then marriage becomes the hap-



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## OBITUARY

PRESIDENT ELMER R. HOKE, PH.D.

Elmer Rhodes Hoke, late president of Catawba College, was born September 16, 1892; died March 25, 1931, in the president's home, Catawba College, Salisbury, N. C., aged 38 years, 6 months and 9 days. He was the son of Edward J. and Margaret Rhodes Hoke, who were living in Ada, Ohio, at the time of the birth of their first son and eldest child. He graduated from the high school in Lewistown, Pa., in 1909. That September he entered Franklin and Marshall College, Lancaster, Pa., graduating there four years later with the degree of A.B. He then entered the Theological Seminary of the Reformed Church, having felt the divine call to the Gospel ministry. He graduated from the seminary in 1917. He was licensed by the West Susquehanna Classis, Eastern Synod, June 7, 1917, and was ordained by Westmoreland Classis, Pittsburgh Synod, Oct. 25, 1917. He became pastor of Faith Church, Trafford, Pa., the same year and served the congregation two years. From Trafford he was called to Baltimore, Md., to become pastor of Trinity Church, where he remained until 1920. From 1920 to 1922 Dr. Hoke was professor of Education and Psychology in Hood College, Frederick, Md.; and from 1922 to 1924 he occupied the same chair in Lebanon Valley College, Annville, Pa. In the meantime he did post graduate work in Johns Hopkins University, Baltimore, receiving the degree of A.M. in 1920, and Ph.D. in 1922.

Dr. Hoke was married to Miss Mary Virginia Heller, Biglerville, Pa., in 1916, by whom he is survived together with four sons: Elmer Rhodes, Jr., George Robert, Owen Heller and Richard Roy. His only brother is Rev. Dr. Roy E. Hoke, professor in Emory and Henry College, Emory, Va., and his only sister is Miss Margaret Rhodes Hoke, a teacher in Bloomsburg Normal College, Bloomsburg, Pa. His parents, Mr. and Mrs. Edward John Hoke, live in Lebanon, Pa. Dr. Hoke was a member of the Rotary Club and the Thirteen Club of Salisbury. He was also a Mason and an Odd Fellow. Dr. Hoke was a member of the National Education Association and of the Pennsylvania Academy of Science.

Catawba College was established by the Classis of North Carolina at Newton, N. C., and opened for the admission of students Dec. 3, 1851, 32 pupils being admitted at the opening. There were two instructors, Rev. C. H. Albert and Mr. H. H. Smith. The Rev. Mr. Albert was the first president of the College. Succeeding presidents have been: Dr. H. H. Smith, Prof. Charles W. Smythe, Rev. A. S. Vaughan, Rev. Dr. J. C. Clapp, Prof. Charles H. Mebane, Rev. Dr. Geo. A. Snyder, Prof. John F. Buchheit, Rev. James D. Andrew, Rev. Dr. A. D. Wolfinger. The school was conducted largely as a preparatory school and junior college until 1885. The first regular class was graduated in 1889. In 1923 the Classis of North Carolina decided to change the

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location from Newton to Salisbury. The General Synod of the Reformed Church, in session in May of that year in Hickory, had pledged strong moral and financial support. Tender was made by the trustees of the Salisbury Normal and Industrial Institute of the entire property, consisting of 43 acres of land, the large unfinished administration building, and many thousands of dollars worth of furniture and other equipment for the sum of the indebtedness, amounting to about \$44,000. The Classis instructed the trustees of the college to take over the property on the terms proposed.

The trustees felt, properly so, that before the college could be reopened an endowment must be secured, and machinery



was set up looking to the raising of the sum of \$400,000 for investment and many thousands more for buildings and equipment. The plan was followed up vigorously through the following 12 months under the guidance of Revs. Shuford Peeler and J. H. Keller. The encouraging response led the trustees to proceed to the election of a president to head up the college now to be reorganized. At a meeting of the Board Aug. 7, 1924, Rev. Elmer Rhodes Hoke, Ph.D., was chosen to this high and responsible position, in which capacity he served with signal success down to the day of his removal by death.

It is of such characters as our dearly beloved fallen educational and religious leader, Dr. Hoke, that the apostle John, when he had reached the age of nearly a hundred years, wrote the great words of inspiration: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." The new development of Catawba College in Salisbury is the splendid monument which through the years will remind all of the fine service rendered by this man to Church and State—these broad acres of campus, these magnificent buildings, this splendid equipment, the learned faculty of broad-minded men and women, the excellent body of students composed of choice young men and women deeply thirsting for culture and knowledge. All testify to the greatness of Dr. Elmer Rhodes Hoke, who has given the best of his life to the building of Catawba College, a widely recognized institution of learning. Men say Dr. Hoke is dead. It is not true. Dr. Hoke is more alive today than ever before in his bright career. He will continue to live in the hearts and lives of hundreds of men and women who have been students in the college during his remarkable administration. Such a man cannot die, nor such a life cease.

Foundations in character building are of supreme importance. Every boy has the right to be well born. Home environment determines very largely the future of the boy. A pious mother and a godly father are worth far more in making the future good character of stability and worth than all the endowments that wealth can bestow. Out in the world in the important process of growing up, the boy needs that which will give him strength, will plant him firmly upon the Word of God and will enable him to overcome the wicked one. This was the environment in which young Elmer Hoke started to build character. He early learned the two most important lessons so meaningful in a developing boy—obedience to parents and a deep-seated love for Jesus coupled with an ardent desire to keep the commandments. With such principles firmly fixed a boy is not in danger of going wrong. His life, in the midst of temptation, is a protected life. He reaches that point in manhood of which the inspired maker of beautiful proverbs says: "The glory of young men is their strength." The fine ornament of youth is unimpaired strength and vigor of body and mind and spirit. This ornament is the fruit of warm love for the beautiful, the true and the good—sincere love for Jesus Christ, ardent devotion to the interests of the Kingdom of God. "Remember now thy Creator in the days of thy youth."

What a fine tribute to youth in this high encomium: "You are strong; the Word of God abideth in you; you have overcome the wicked one." Of such the Scriptures say: "Your young men shall see visions." Such young men are the builders of empires. They are the builders of the kingdom of God on earth. They are the builders of schools and colleges and seminaries. Such a man was Doctor Jacob Crawford Clapp, for 40 years president of Catawba College, who still lives in the lives and characters of hundreds who enjoyed the blessed, exalted privilege of sitting at his feet in the halls of learning. Such a man was Elmer Rhodes Hoke, who builded magnificently on the foundations already laid,

and whose spirit of energy and devotion and consecration and culture will live on in the lives of hundreds. The impelling motive of the regenerated heart is to serve the Lord by rendering worth while service to one's fellowman. The regenerated heart of Elmer Rhodes Hoke led him into the wide field of cultural education of youth. His desire in all his teaching was to implant in boys and girls a deep love for the great Master Teacher, Jesus Christ.

Thousands of admirers, grief-stricken through the taking away of so useful a man not yet 40 years of age, are saying: "Doctor Hoke died young. Why was this youthful college president called away thus early in his bright career? Why should he not have lived to be 70, 80 years of age?" Years are not numbered by the passing of time, but by accomplishment during the time of activity. Some men live far longer who die at 40 than others who die at 80.

All class activities at Catawba College were discontinued from the death of President Hoke, March 25, until Monday following, March 30. Funeral services were conducted in the college auditorium Friday morning, March 27, in charge of Rev. J. C. Leonard, D.D., of Lexington, assisted by Revs. B. J. Peeler, M. H. Milne, J. H. Keller, L. O. Carbaugh, Milton Whitener, L. A. Peeler and Dr. A. K. Faust. Dr. Leonard in the address paid tribute to the character, influence and ability of the deceased college president. The services were attended by a great throng of friends. The following ministers of the Reformed denomination were present: J. C. Leonard, H. A. Welker, W. R. Shaffer, J. A. Palmer, S. C. Safrit, A. C. Peeler, W. H. McNairy, A. O. Leonard, W. H. Causey, L. O. Carbaugh, B. J. Peeler, J. D. Maeder, H. A. M. Holshouser, A. K. Faust, D. E. Faust, M. Whitener, J. H. Keller, L. A. Peeler, H. C. Kellermeyer, C. W. Warlick, F. S. Bromer, H. L. Fesperman, W. C. Lyerly, C. E. Whetstone, C. G. Wagoner, J. C. Peeler, H. D. Althouse, E. Derendinger, W. B. Duttera. The following ministers of other denominations were present: M. Woodson, Presbyterian; A. Cree, M. W. Gordon, Baptist; J. H. Barnhart, Methodist; M. L. Stirewalt, J. L. Morgan, Lutheran; M. H. Milne, Episcopal; President H. B. Shaffer, Lenoir-Rhyne College; President W. J. Trent, Livingstone College. Trustees of Catawba College in attendance: E. Whitener, J. H. Keller, M. A. Foil, J. T. Hedrick, J. C. Leonard, R. Sigmon, S. Linn, J. O. Moose, W. G. Hinkle, J. P. Linn, H. A. Rouser, J. W. Peeler, G. A. Fisher, L. A. Corriher, L. F. Abernethy, S. Carter, P. S. Carlton.

Active pallbearers were the following, chosen from the college faculty: Drs. D. E. Faust, J. C. Hadley, A. Rich, M. L. Braun, R. C. Pettigrew, C. B. Pond. Honorary pallbearers were the other members of the faculty, trustees of the college; representatives of the Thirteen Club; of the Rotary Club; the mayor and other representative citizens of Salisbury. The body lay in state from 9 o'clock until after the funeral services, and hundreds looked upon the face of the deceased president.

Friday night the body of Dr. Hoke was tenderly borne to the railway station and placed on board a train to be carried away from his adopted state in the beautiful sunny Southland and given its resting-place in another state of earlier adoption, Pennsylvania. It was carried from among thousands who learned to know him well, and knowing him to love him deeply. Black torches were lighted in North Carolina, symbols of torturing grief and sorrow over the loss of this beloved and honored co-worker and leader in the field of education. His coffin was covered with beautiful fragrant flowers of springtime and ardent love, hallowed by the sacred devotions of religion in the holy memorial service just held. His body went from us amid showering tears, not again to return to the college portals and halls. Dr. Hoke has gone from our people, but he will continue to live in our hearts forever. His casket passed

through a section of our great state dear to his heart by Lexington, in which city he preached his last sermon, over the Yadkin River, the Deep River, over the Dan River, over the Potomac, close by the resting-places of Madison and Jefferson and Washington, through the great capital city of America; thence through Maryland and into Pennsylvania to Gettysburg, the city of thousands of those who sleep the eternal sleep, men who wore the blue and men who wore the gray—to the sad heart of the mother state of many of his people. There his tired body was laid to rest until the coming of the angel who with one foot upon the land and the other on the sea shall proclaim in a voice that both living and dead shall hear, that time shall be no more, the dawn of the Resurrection morning.

Final services were conducted from Trinity Church, Gettysburg, Pa., Saturday afternoon, March 28, in charge of Rev. Howard S. Fox, pastor, and burial was made in the cemetery there. The address was delivered by Rev. Geo. W. Richards, D.D., LL.D., president of the Theological Seminary, Lancaster. Prayer was offered by Dr. J. H. Apple, president of Hood College, Frederick, Md. Rev. Milton Whitener was in charge of the committal services. The benediction was pronounced by Dr. A. K. Faust. Pallbearers were M. C. Jones, Rev. F. B. Peck, Geo. Seal (college trustees); A. R. Brodbeck, J. L. Gerber, J. H. Apple. In addition to the ministers taking part in the services the following were in attendance: Dr. Chas. E. Schaeffer, president of General Synod; Drs. A. R. Bartholomew, H. I. Stahr, J. M. Mullan, W. F. DeLong, H. J. Christman, W. A. Kline, Howard Omwake, E. M. Hartman, I. H. DeLong, Revs. H. A. Fesperman, G. E. Plott, J. S. Hartman, J. S. Hollenbach, R. E. Leinbach; also most of the ministers of Gettysburg Classis, and the dean of Gettysburg College. From Salisbury and the college were Dr. A. K. Faust, Rev. Milton Whitener, Misses Lantz and Seymour, Mrs. Kline and Dr. Wentz; Students Clyde Blackmon, Joshua Levens, E. B. Frock, R. Allewalt, Miss Helen Middlekauff; former students, now in the Seminary: Huitt Carpenter, Roy Frazier, Kendall Shoffner, Clair Rhodes, Alvin Masters. J. C. L.

#### ELDER ALFRED DIEHL MR. JOSEPH HARRY FITCH

For more than five years Mrs. and Elder Fred W. Diehl, of Danville, Pa., both well known in the Church, have made their home the home of both their aged fathers, Elder Alfred Diehl and Mr. Joseph Fitch. Father Diehl was sick at home for 6 weeks and Father Fitch was a patient at the Geisinger Memorial Hospital for 13 weeks. Both passed away on the same day, Mar. 22, a few hours apart.

Mr. Fitch was born April 2, 1860. He was a member of Falls, Pa., M. E. Church, and for many years was a prominent citizen of Falls, where he was a merchant. He filled many offices of trust in the community. For many years he served as school director, and as a trustee of his Church, wherein he was an active member since his youth. He was an active member of Shiloh Sunday School. He is survived by three daughters and two sons. The funeral was held in Falls M. E. Church Mar. 25 and was in charge of the Rev. John Davis, pastor of the Church, assisted by the Rev. Clark W. Heller, pastor of Shiloh Reformed Church, Danville, Pa.

Elder Alfred Diehl was born July 15, 1850, the son of William B. and Margaret Fry Diehl. He was confirmed by the Rev. John W. Steinmetz in 1867. For 64 years he was an active member of Shiloh Church, in that time missing but one Communion held by his Church. He was active since youth in the choir, Missionary Society and Christian Endeavor, for most of the time traveling a considerable distance to attend the meetings. He was treasurer of Shiloh Sunday School since 1897. He has been an officer in the Church for about 50 years and for many years has been an elder.



He has the distinction of moving every minister in and out who came to Shiloh Church from 1870 until 1911.

In 1927, 1928 and 1930, despite his advanced years he attained a perfect attendance record in Sunday School, teaching a Bible Class a great deal of the time. Mr. Diehl was educated in the Danville Academy, and the Bloomsburg State Teachers' College. He taught school for 11 years. He was township assessor and a member of the school board, serving as secretary for 9 years. He frequently represented his Church at meetings of Classis.

Funeral services were conducted by his pastor, the Rev. Clark W. Heller, in Shiloh Church Mar. 26, where a large concourse of friends gathered to do him honor, among them men of prominence in every walk of life in his community. His body was laid to rest in Rush Presbyterian Cemetery. A son and a daughter survive him; Prof. Fred W. Diehl and Miss Grace Diehl, both of Danville.

Thus out of the same home of love and influence there pass from earth's activities two ideal fathers, two most useful and respected citizens, two of the finest possible Christian gentlemen, courteous, faithful in rain and sunshine, in adversity and prosperity, always ready to lend a helping hand, two servants of their Lord and Master who have made the burden lighter and the Way of Life more hopeful for many a young man and woman who walked the Way of Life with them. Truly two of God's noblemen. Their places will indeed be hard to fill.

Servants of God, well done! There waits for you the crown of a righteous life. Your lives stand out as beacon lights to lighten the pathways of those of us who follow on in earth's dark ways, striving for the same crown of a righteous life.

C. W. H.

#### JACOB W. GRIM

Jacob W. Grim, for many years the treasurer of Cedar Crest College and loyal officer and supporter of St. John's Church, Allentown, Pa., Rev. A. O. Reiter, pastor, passed away at his home, 221 Lehigh St., Allentown, Pa., on the evening of Easter Day, April 5. He was 72 years of age and had been failing since last July.



Jacob W. Grim

Mr. Grim was born in Allentown on Sept. 2, 1858, the son of the late Peter K. and Elizabeth Kistler Mosser Grim. He was for 40 years a member of the brick manufacturing firm of Grim Brothers, being associated with a brother, Albert P. Grim. In 1907 Mr. Grim retired from business to devote his energies to Church work, Cedar Crest College interests, and banking.

Besides being one of the founders of the Allentown Trust Company, in 1907, Mr. Grim served as vice-president of the institution for many years. For 16 years he was treasurer of Cedar Crest College, for 20 years treasurer of St. John's Reformed Church, and for 40 years librarian of that Sunday School. Mr. Grim contributed frequently to the college and last year presented Cedar Crest with \$5,000 in the form of an annuity bond. Both Mr. Grim and his daughter, Miss Anna Grim, who is president of the Cedar Crest Auxiliary of 350 members, have been most gracious and loyal supporters of the college. Mr. Grim's help was most timely, especially during the trying earlier years of President Curtis' administration.

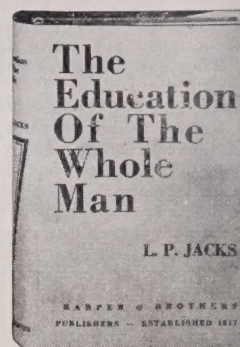
Mr. Grim was married twice. His first wife was Mary (nee Miller) Grim. His second wife, who survives him, is her sister, Agnes F. Miller Grim. Besides the widow, Mr. Grim leaves a daughter, Anna Matilda, at home; two sisters, Mrs. William J. Frederick, of Reading, Pa., and Mrs. R. Tillie Apple, of Allentown; and one brother, Albert P. Grim, of Allentown.

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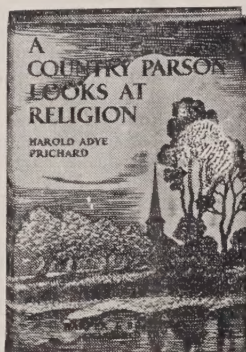
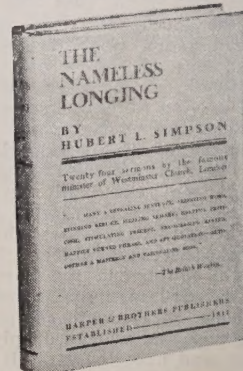


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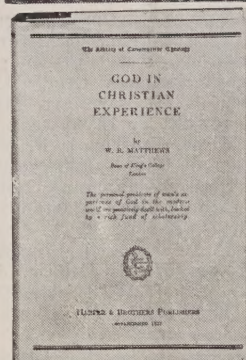
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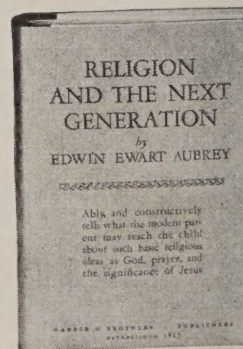


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